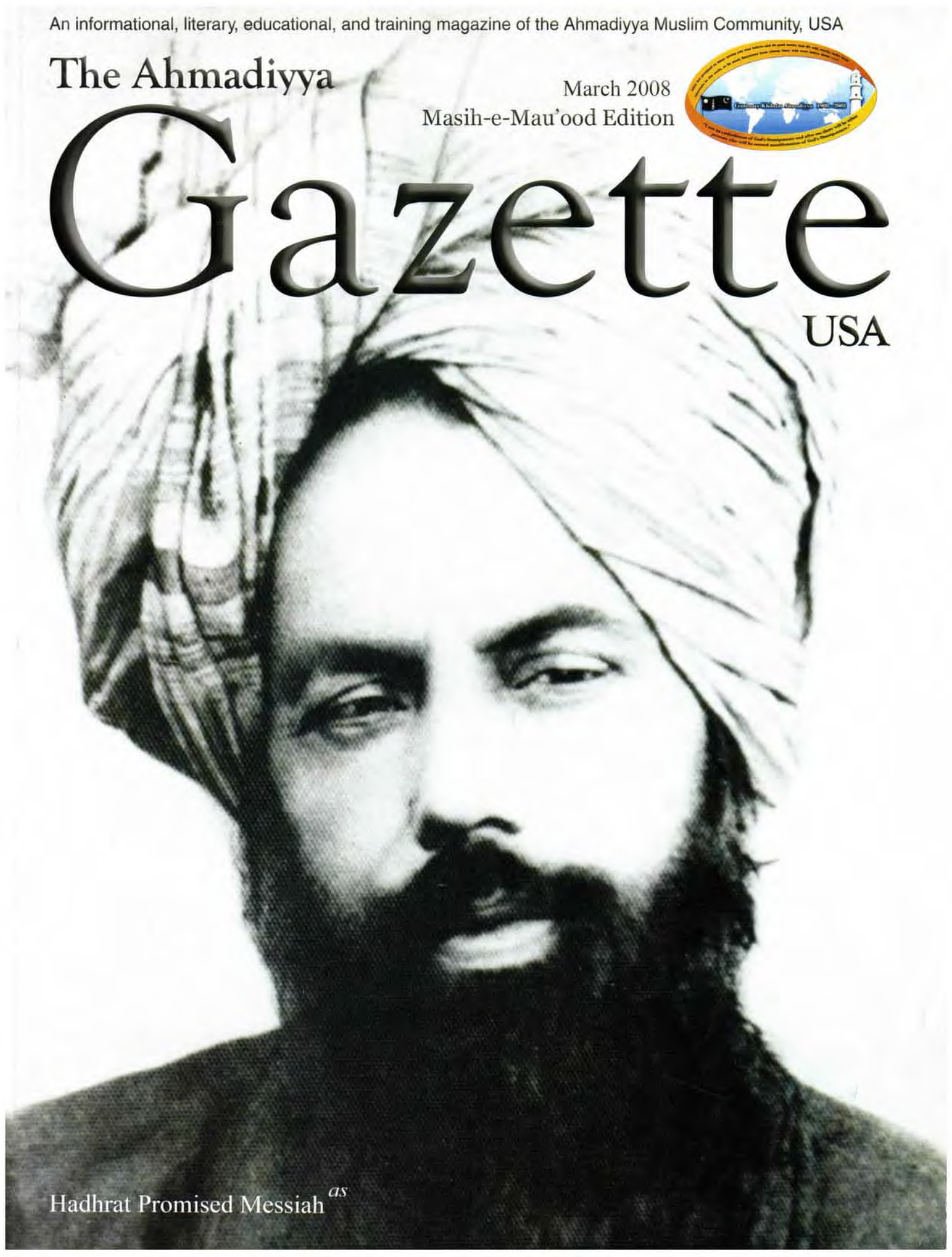
An informational, literary, educational, and training magazine of the Ahmadiyya Muslim Community, USA

The Ahmadiyya Gazette USA

March 2008
Masih-e-Mau'ood Edition



Hadhrat Promised Messiah *as*

WAQFE NAU BOYS' ANNUAL TRIP TO JAMIA AHMADIYYA CANADA

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Khawaja Hassan Ahmed – Waqfe Nau

APRIL 11 – 13, 2008 (FRI – SUN)

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- *The applicant must apply for Waqfe Zindagi (life dedication) also.*
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For detailed information, please contact info@jamiaahmadiyya.ca

Please note that admission interviews for the US applicants will be conducted during the Jamia Ahmadiyya Canada trip on Friday April 11, 2008 at Baitul Islam Mosque.

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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March 2008

Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**
Cover: Latif Ahmed	*Photos: Kalim Bhatti*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax: 301-879-0115**

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us **www.alislam.org**

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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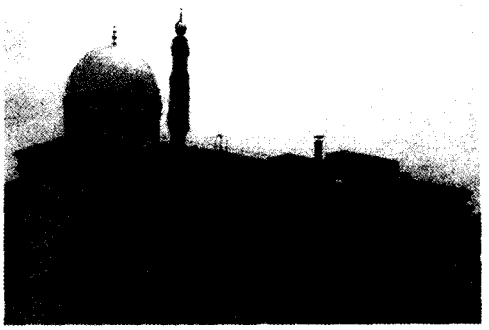

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Al-Qur'an

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions*, however much those who associate partners with *Allah* may dislike it.

O ye who believe! shall I point out to you a commerce** which will deliver you from a painful punishment?

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. (61: 10-12)

Commentary:

* Commentators of the Qur'an agree that this verse applies to the Promised Messiah, because in his time all religions will have made their appearance and the superiority of Islam over all of them will become established.

** This verse also seems to refer to the time of the Promised Messiah when trade and commerce were to flourish and there was to be a mad rush for striking profitable bargains.

Al-Hadith

عَنْ عَلِيِّ بْنْ اَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ لَمَّا تُوُفِّيَ اِبْرَاهِيْمُ اَرْسَلَ النَّبِيُّ ﷺ اِلٰي اُمِّهٖ مَارِيَةَ فَجَآءَتْهُ وَغَسَلَتْهُ وَكَفَّنَتْهُ وَخَرَجَ بِهٖ وَخَرَجَ النَّاسُ مَعَهٗ فَدَفَنَهٗ وَاَدْخَلَ النَّبِيُّ يَدَهٗ فِي قَبْرِهٖ: فَقَالَ اَمَا وَاللّٰهِ اِنَّهٗ لَنَبِيٌّ ابْنُ نَبِيٍّ -

Hadhrat 'Ali[ra] relates that when Hadhrat Ibrahim[ra], the son of the Holy Prophet[saw], died, the Holy Prophet[saw] sent a message to Hadhrat Mariyyah[ra] to make preparations for his funeral. So she gave a bath to Hadhrat Ibrahim[ra] and wrapped him in a shroud. The Holy Prophet[saw] with his Companions brought the funeral outside, buried him in the graveyard, placed his hand on the grave and said: "By God! He is a Prophet and the son of a Prophet."

(Tarikhul kabirul ibni 'Asakar, p 295/1 - Al-fatawah al-hadithiyyatil ibn Jajhral Haithimi, p 125)

اَبُوْبَكْرٍ خَيْرُ النَّاسِ بَعْدِيْ اِلَّا اَنْ يَّكُوْنَ نَبِيٌّ -

It is related that the Holy Prophet[saw] said: "Abu Bakr[ra] is the most distinguished one among this *Ummah*, except that another Prophet is commissioned."

(Jami'aṣ Ṣaghir, p 5, Kanuzal Haqai'q hashiyyah Jami'a Saghir, p 7 Misri, Kanzul 'Ammal, p 137-138/6)

قَالَ عَلِيٌّ اِنِّيْ لَمْ اَرَ زَمَانًا خَيْرًا لِّعَامِلٍ مِنْ زَمَانِكُمْ هٰذَا اِلَّا اَنْ يَّكُوْنَ زَمَانٌ مَعَ نَبِيٍّ -

Hadhrat 'Ali[ra] said: "I do not see any time period better, with respect to virtues, than your time period. However, if a Prophet is raised his time period will be better than the current time period."

(Musnad Ahmad, p 27/3)

SAYINGS OF THE PROMISED MESSIAH[AS]

Reformer of the Fourteenth Century

When the thirteenth century drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through revelation that I am the Reformer of the fourteenth century. I received the revelation:

That is, God has taught you the Qur'an and has expounded its true meanings to you so that you should warn these people—who through generations of neglect and not having been warned have fallen into error—of their evil end, so that the way of those offenders may be made manifest who do not desire to follow the right path after it has been openly declared. Tell them: I have been commissioned by God and am the foremost of believers.

(Kitabul. Bariyyab. Roohani Kbaza'in vol. 13, pp. 201.202, footnotel

According to His unchanging law that whenever darkness prevails, God Almighty attends to the support of the Muslims and appoints some special servant of His, who is chosen for the purpose of the revival of Islam and for the good of the people, this humble one has been raised at the turn of the century having been awarded the title of *Mujaddid* [Reformer of the age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world as cannot become available to anyone unless these are bestowed by the special favour of God.

[Karamatus Sadiqin, Roohani Khaza'in voL 7, p. 451

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and to reform the people, and the time was the end of the thirteenth and the beginning of the fourteenth century, then I—in obedience to this command—sent forth the call through written announcements and speeches, that I am that person, who was to come from God at the turn of the century for the revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth, and pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct.

Messiah and Mahdi

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the last Mahdi whose advent had been Divinely decreed to take place at the time of the decline of Islam and the spread of error, and who was to be guided directly by God,

and who was to invite people to partake of the heavenly banquet, and whose advent had been foretold by the Holy Prophet[saw] thirteen hundred years in advance, was none other than myself. Divine revelation was vouchsafed to me so clearly and so continuously that it left no room for doubt. Every word of such revelations found its firm place in my heart like an iron nail. These revelations were replete with grand prophecies which were most clearly fulfilled. Their regularity, number and miraculous power compelled me to affirm that they were the words of the One God Who is without associate and Who revealed the Holy Qur'an. I do not mention the Torah and the Gospels in this context because the Torah and the Gospels have been so corrupted at the hands of their followers that they can no longer be described as the Word of God. In short, the revelation of God that descended upon me is so certain and absolute that through it I found my God. That revelation not only carried with it full certainty through heavenly signs contained therein but every portion of it—when put before the Word of God Almighty contained in the Holy Qur'an—proved to be in full accord with it. Heavenly signs came down like rain to confirm its truth.

[Tadhklraratush-Shihadaatain, Roohani Khazi'in, vol. 20, pp. 3-4]

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Enduring Signs of the Truth of Islam

The Islam whose qualities we have set out is not something for proof of which we have to refer only to the past and to have to point only to the ruins of tombs. Islam is not a dead faith so that it may be said that all its blessings have been left behind and that there is nothing ahead. The principal quality of Islam is that its blessings always accompany it and that it does not speak only of the past but offers present blessings as well. The world is always in need of blessings and heavenly signs. It is not as if it needed them in the past and does not need them now.

A weak and helpless human being who is born like a blind man is in need that he should know something of the heavenly kingdom and that he should see some signs of the existence and power of God in Whom he believes. The signs of a past age cannot suffice for a subsequent age, for hearing is not the same as seeing and by the passage of time past events become like stories. Every new century is like the beginning of a new world. Therefore, the God of Islam, Who is the True God, manifests new signs for each new world. At the beginning of each century, especially at the beginning of a century which has strayed far away from faith and integrity and is enveloped in many darknesses, He raises a substitute Prophet in the mirror of whose nature is exhibited the form of a Prophet. Such a one demonstrates to the world the excellences of the Prophet whose follower he is and convicts all opponents through the truth and the display of reality and the frustration of falsehood.

[A'ina-i-Kamalat-i-Islam, Roohani Khaza'in Vol. 5, pp. 245-247]

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON DECEMBER 28, 2007

On 28th December, 2007, Hadrat Khaljfatul Masih V[aba] delivered the Friday Sermon at Baitul Futu.h Mosque, London.

After reciting verse 130 of *Surah Al-Baqarah* which is translated as follows:

'Our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

Hazoor[aba] said: The word Al-Ayah in this verse does not only mean signs and miracles but it also signifies everything that draws our attention to Allah, guides us towards the truth, and saves us from chastisement It also implies prophecies about future events, knowledge about the living and non-living things of this world and the norms of civilization These signs, mentioned in the Qur'an, have been conveyed to us by the Holy Prophet.

Hazoor[aba] said: According to the commentators of the Holy Qur'an, the word 'signs' also signifies punishment. For instance, in verse 60 of *Surah Bani Isra'il* Allah says that He sends His signs to prove the truthfulness of His Prophets and their Jama'ats. The warning which Allah, the Mighty and Wise, gave to the people of *Thamud* regarding the she-camel is equally relevant in this age and should not be considered a story of the past. The Promised Messiah[as] has said that we should always fear Allah so as to become deserving of His reward.

Hazoor[aba] said: Allah is very Gracious and Merciful. He manifests not only the signs of chastisement but also those of His mercy. He says that His mercy is paramount. It is by His grace that many catastrophes are averted or deferred. We should always seek His forgiveness and refrain from crossing the limits laid down by Him. If we do so, we will become worthy of the rewards that are granted to the believers.

Hazoor[aba] said: The Promised Messiah says that there are two kinds of signs: Signs of Divine wrath, and signs of Divine grace and mercy. The signs of grace are manifested for those who are meek and humble and strive to strengthen their faiths. A believer always receives signs of glad-tidings through the Holy Qur'an and his faith continues to be strengthened. Wise is he who learns from past events and future prophecies and tries to embellish this life and the life of the hereafter.

Hazoor[aba] said: At various places in the Holy Qur'an, Allah has mentioned the qualities

of those who become believers by witnessing signs. Such people strive consistently and perseveringly. We should, therefore, be consistent in our *Jihad* of spreading the beautiful teachings of the Holy Qur'an, cleansing our own selves, and *Da'wat Ilallah*. The Holy Qur'an is a life-giving elixir for those who pay heed to it and abide by its teachings.

Closing the sermon, Hazoor[aba] spoke about the ongoing turmoil in Pakistan, and asked the Jama'at to pray for the safety and well-being of the country.

Acting Wakil A'Ia,
Tahrilk-e-Jadid Anjuman Ahmadiyya Pakistan

****

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Seven will be sheltered under the shade of Allah's mercy on the Day on which there will be no other shade beside the shade of His mercy: A just ruler; a youth who occupies himself with the worship of Allah, the Lord of Honour and Glory; the one whose heart is ever suspended in the mosque; two persons who love each other for the sake of Allah, they get together for His sake and part for his sake; the one who is seduced by a woman possessing beauty and prestige and declines, saying: 'I fear Allah'; the one who spends secretly in charity, so that his left hand does not know what his right hand spends; and the one who remembers Allah in solitude with such love and fear of Allah that tears fill his eyes."

(Muslim kitabuzzakat fadl akhfa' asadqah)

Hadhrat Anas bin Malik[ra] relates that once the Holy Prophet[saw] did not see Thabit bin Qais[ra], so he inquired as to his whereabouts. One person said: "O Messenger[saw] of Allah! I will go and look for him." This person visited Thabit bin Qais[ra] and found him very depressed with his head bowed down. He asked Thabit bin Qais[ra], "How are you?" He replied: "Very bad. My voice is louder than the voice of the Holy Prophet[saw], and I have been disobeying the commandment. Thus, I must be Hell-bound. This has caused me to stay at home in solitude." The person reported to the Holy Prophet[saw] what Thabit bin Qais[ra] had stated. As directed by the Holy Prophet[saw], the person, again went to see Tha-bit bin Qais[ra] and gave him magnificent glad tidings that the Holy Prophet[saw] said: "O Thabit bin Qais[ra]! You are not Hell-bound, rather, you are Heaven-bound."

(Bukhari kitabuttafsir surah al-Hujrat bab la tarfa'u aswatukum fauqa sautin-Nabi[saw])

بسم الله الرحمن الرحيم

Ahmadiyya Movement in Islam, Inc., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE
15000 GOOD HOPE ROAD, SILVER SPRINGS, MD 20905 PHONE: 301-879-0110 FAX: 301-879-0115
INTERNATIONAL HEADQUARTERS, RABWAH, PAKISTAN

February 18, 2008

MEMBERS OF USA JAMAT

السلام علیکم و رحمت الله و برکاته

With the Grace of Allah, Ahmadies everywhere are helpful to others and each others. When one hears of someone's difficulties, there is a yearning to help and a motivation to act on it. All Chanda collections under various schemes are a part of the same.

There has been a limited incidence of abuse in this regard, and I have been asked to bring up to members that Islamic rules on the one hand promote يُرْبِي الصَّدَقَاتِ (Al-Baqara v:277) but yet again requires caution and even proper documentation when lending money including specification of terms, a contract. Such caution must be followed.
Although I do not believe a known and established Ahmadi would deceive, but human affairs are such, and the Creator who designed us has asked that we follow cautions on money matters. It is imperative that we do so. It hurts when an Ahmadi's money is felt as being abused or wasted.

May Allah Help everyone to follow His Guidance in all matters. May Allah Help and Guide those who ask to borrow for they are already in a vulnerable position, and those who have to consider the lending, for the latter can be in a more vulnerable position of being also tested. Ameen.

و السلام و خاکسار

Ahsanullah Zafar

THE FUTURE OF AHMADIYYAT

I declare with full confidence and steadfastness that I am in the right and that with the Grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. it is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is a commotion and upsurge in heaven which has fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call?

(Roohani Khaza'in Vol. 3: Izalah Auham Pt.ll, p 403)

Rest assured that this is a tree planted by the Hand of God. He will never permit it to go waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have remained.

(Roohani Khaza'in Vol. 11: Anjaam-e-Atham, p 64)

ULTIMATE VICTORY

People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is God of Heaven who revealed to me that ultimately it will be the religion of Islam which will conquer the hearts of people.

(Roohani Khaza'in Vol. 21: Braheen-e-Ahmadiyya, Pt. 5, p 427)

THE MISSION OF THE PROMISED MESSIAH[as]

The reason for calling the Reformer of this age by the name of the Promised Messiah appears to be that his great task would be to put an end to the supremacy of Christianity and to repel the attacks of the Christians and to demolish their philosophy—which is opposed to the Holy Qur'an—with strong arguments and to convey to them fully the truth of Islam. The greatest calamity for Islam in this age consists of the philosophical attacks and religious criticism by the Christians, which cannot be repelled without Divine support. It was necessary that someone should come from God Almighty to combat them.

(A'ina-e-Kamalat-e-Islam, Roohani Khaza'in. vol.5, p. 341)

Both Muslims and Christians, with some variations, believe that Jesus son of Mary[as] was raised to heaven in his physical body and would descend from heaven sometime in the latter days. I have expounded the error of this belief in this booklet and have also explained that the descent of Jesus son of Mary[as] does not mean his bodily descent, but the advent of one who is spiritually and metaphorically like Jesus and this humble one fulfils that prophecy, both according to the pronounced criteria and according to the Divine revelation.

(Tauzih-e-Maram, Roohani Khaza'in vol. 3, p. 51)

I believe in all that which is contained in the Holy Qur'an and in true Ahadith. I do not claim that I am Jesus son of Mary[as] nor do I believe in the transmigration of souls. I only claim that I have been sent in the likeness of Jesus. As *Muhaddathiyyat* resembles Prophethood, in the same way my spiritual condition very closely resembles the spiritual condition of Jesus son of Mary[as], and I am truly a Muslim.

أيها المسلمون انا منكم وامامكم

منكم بامر الله تعالى

O ye Muslims, I am one of you and your Imam from among you by Allah's command.

In short, I am a *Muhaddath* from God and have been commissioned by Him. And at the same time I am a Muslim who has come in the fourteenth century as a Reformer of the faith from the Lord of the heavens and earth in the character and spirit of Jesus son of Mary[as]. I am not an impostor.

وَقَدْ خَابَ مَنِ افْتَرٰى

And surely, he who forges a lie shall perish. (20:62)

God Almighty looked at the world and found it in darkness and singularized His humble servant for the reform of His creatures. Do you then wonder that according to the Divine Promise a Reformer has been sent at the turn of the century? God created him in the image of whichever Prophet He chose. Was it not necessary that the prophecy of the Holy Prophet[saw] should be fulfilled?

Reform, not Innovation

Brethren, I am a Reformer, not an innovator and, God forbid, I have not come to spread any innovation. I have come to proclaim the truth. I consider everything that finds no place in the Qur'an or *Hadith,* and is opposed to

them, as heresy and negation of faith. But there are few who can reach the true meaning of the Divine Word and can comprehend its subtle mysteries. I have not added anything to, nor subtracted anything from the faith. Brethren, my faith is the same as yours. I follow the same Noble Messenger[saw] whom you follow. The same Holy Qur'an is my guide, my beloved and my scripture, believing in which is incumbent upon you also. It is quite true that I believe that Jesus son of Mary[as] died and joined the company of the dead. I also believe with complete certainty that the prophecy of the coming of the Messiah has been fulfilled in me. O brethren, this belief of mine is not the product of my own imagination. Rather God Almighty has informed me, through His revelation, that I am the one who was to come in the name of Jesus son of Mary[as]. God has disclosed to me all the conclusive arguments which are contained in the Holy Qur'an and the true *Ahadith*, which establish the death of Jesus son of Mary[as], Messenger of God, as a certainty. The Almighty God has told me repeatedly though His revelations that I have been sent in the spirit and perfection of Jesus son of Mary[as], to repel the *Yahudiyyat* (Judaism) of the latter days. I am thus metaphorically the promised son of Mary, whose advent was promised at the time of *Yahudiyyat* and the supremacy of Christianity. I have appeared in humility with spiritual power and spiritual weapons.

(Majmu'ah Ishtiharat, vol. 1, pp 231-232)

Once you have proved that Jesus has joined the dead and have impressed this fact upon the hearts of the Christians, then do believe that that will be the day of the departure of the Christian faith from the world. Bear firmly in mind that so long as their god does not die, their religion will also not die, and it is futile to indulge in any other argument with them. Their doctrine stands on just one pillar, which is the belief that Jesus son of Mary[as] is alive in heaven. Demolish this pillar and you will not find the Christian faith anywhere in the world. As God Almighty desires to crush this pillar and to establish His Unity in Europe and Asia, He has sent me and disclosed to me through His own revelation that Jesus son of Mary[as] has died. His revelation is:

مسیح ابن مریم رسول اللہ فوت ہوچکا ہے اور

اُسکے رنگ میں ہو کر وعدہ کے موافق تو آیا ہے

و کان وعد اللّٰہ مفعولاً ۔ انت معی و انت علی

الحق المبین ۔ انت مصیبٌ و معینٌ للحق ۔

(Jesus son of Mary, Messenger of Allah, has died and you have come in this place and his spirit according to God's promise, which was bound to be fulfilled. You are with Me and you have your stand upon truth and you are the helper and supporter of the truth.)

In this book, I have established the death of Jesus[as] and his having joined the dead with very strong arguments. I have established it as a clear fact that Jesus[as] was never resurrected, nor taken up to heaven in his physical body, but died just as all other Prophets have died. He has left this world forever. He who worships Jesus[as] should realize that he has died and has joined the company of the dead for all times to come. You should take advantage of this book for the support of the truth and should stand firm against the Christian clergy. This question should always be the subject of your attention and you should have full trust that Jesus son of Mary[as] has certainly joined the company of the dead.

(Izala-e-Auham, Roohani Khaza'in, vol. 3, pp. 402-403)

Our exalted Prophet[saw] is forever alive. To keep him alive forever, God Almighty has ordained that his spiritual and law-giving blessings should be extended to the Day of Judgement. Finally, as a continuation of his spiritual blessings, God has sent into the world the Promised Messiah—whose advent was essential for the completion of the edifice of Islam. It was necessary that the world should not come to an end until the dispensation of Muhammad[saw] had been provided with a spiritual Messiah as had been provided for the Mosaic dispensation. This is indicated in the verse:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

Guide us in the right path – The path of those on whom Thou hast bestowed Thy blessings (1:6-7)

Moses[as] was provided with bounties which the earlier generations had lost, and Muhammad[saw] was provided with such bounties which the Mosaic dispensation had lost. Now the dispensation of Muhammad[saw] has replaced the Mosaic dispensation, but it is thousands of times higher in status. The 'like of Moses[as]' is more exalted than Mosesz~ and the 'Like of the son of Mary' is more exalted than the son of Mary[as]. Not only did the Promised Messiah[as] appear in the fourteenth century after the Holy Prophet[saw] as Jesus son of Mary[as] had appeared in the fourteenth century after Moses[as], but he appeared at a time when the condition of the Muslims was similar to the condition of the Jews at the time of the advent of Jesus son of Mary[as]. **I am that person.** God does what He wills. Foolish is the person who fights Him and ignorant is the one who asserts in opposition to Him that He should have done thus and thus and not so and so. He has sent me with bright signs which are in excess of ten thousand.

(Kashti-e-Nuh, Roohani Khaza'in, vol. 19, p.14)

If it is asked, what is the characteristic and spiritual power in which Jesus son of Mary[as] and I resemble each other, the answer is that it is an overall characteristic with which our spiritual capacities have been specially invested, one aspect of which proceeds downwards and the other climbs upwards. The characteristic proceeding downward means the deep and burning sympathy for God's creatures which, having established a strong relationship between a caller towards God and his eager disciples, spreads the illuminating power inherent in the holy being of the caller towards God, throughout his living branches. By the upward proceeding characteristic is meant that higher quality of love that is compounded with firm faith and which, taking its birth by Divine design in the heart of the servant, draws the love of God Almighty towards itself. By the combination of these two loves—which are, in a sense, related to each other like a male and female—a strong relationship is established between the Creator and His creatures, and the bright fire of Divine love captures the fuel-like love of the creature, giving rise to a the third characteristic—the Holy Spirit.

(Tauzih-e-Maram, Roohani Khaza'in, vol 3, pp. 61-62)

There is no God beside the One God, but there is another Messiah, who is now speaking to you. God's jealousy brooks no second, but man's second is there. God has sent me so that I should bestow sight upon the blind who have been sightless, not just for a few years, but for over nineteen hundred years!

(Majmu'ah Ishtiharat, vol. 2, p 305)

THE PROMISED MESSIAH[as] STATES ABOUT JESUS[as]

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.

***(Roohani Khaza'in Vol. 20: Tazkiratush Shahadatain* p 67)**

Resemblances Between Jesus[as] and the Promised Messiah[as]

In the Words of the Promised Messiah[as]

In the Mosaic dispensation, there were sixteen distinctions assigned to Prophet Jesus[as]. When God Almighty brought the Mosaic dispensation to an end and established the dispensation of Muhammad[saw], the All-Wise and All-Knowing designed a perfect resemblance between the beginning and the end of both these dispensations as had been promised in the scriptures of the Prophet[saw]. First, He raised the Holy Prophet[saw] and described him as the like of Moses, as is evident from the verse:

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝

...But it was necessary that the last *Khalifah* of the dispensation of Muhammad[saw] should also resemble the last *Khalifah* of the Mosaic dispensation, so that the saying of God Almighty that the dispensation of Muhammad[saw] — with regard to both its Founder and its successors — would have a close resemblance with the Mosaic dispensation, may be fulfilled. Resemblance is always sought between the beginning and the end, for the middle period is a long one and cannot be analyzed in detail. But similarity between the beginnings and the ends shows that there must also be similarity in the intervening periods, though the eye of reason may not fully comprehend it.

As I have already said, Jesus[as] possessed sixteen religious qualities which must also be found in the last *Khalifah* of Islam, so that a perfect resemblance may be established between the two.

The First Similarity

The first similarity between the two is that that they are both promised. There have been thousands of saints and men of God in Islam, but the advent of not even one of them was promised. It was only the advent of the one who was to come with the name of the Messiah that was promised. In the same way, before Jesus[as] there was no Prophet in Israel whose advent was promised, only the Messiah's advent had been promised.

The Second Similarity

The second similarity is the loss of kingdom. There is no doubt that a short while before the advent of Jesus son of Mary, the Israelite kingdom had been lost. In the same way, before the birth of the last Messiah, the Islamic kingdom in India had disappeared from this country due to all sorts of misconduct, and the British kingdom had been established in its place.

The Third Similarity

The third similarity is that in the time of the first Messiah[as] the Jews had become divided into many sects and were in need of an arbiter who would decide

between them. Likewise, at the time of this last Messiah, the Muslims have become divided into many sects.

The Fourth Similarity

The fourth similarity is that just as the first Messiah[as] was not commissioned to fight with the sword, the last Messiah has also not been commissioned to fight with the sword. In fact there can be no question of such a thing when the age has shown that no heart can be convinced with the sword and no civilized person now takes up the sword for the sake of religion.

The Fifth Similarity

In the time of the first Messiah[as], the character of the Jews had become thoroughly corrupt. Their divines in particular were deceitful, worshippers of the world, and greedy for worldly gain and honor. The same is the case with common Muslims and the majority of the Muslim divines in the time of the last Messiah. This needs no detailed exposition.

The Sixth Similarity

The first Messiah[as] was raised under the Roman Caesar. This distinction is shared by the last Messiah, in that I too have been raised under Caesar—only this Caesar is better than the Caesar who ruled in the time of the Messiah[as].

The Seventh Similarity

The Christian faith ultimately penetrated into the people of Caesar. I too partake of this inasmuch as I perceive that both in Europe and America great interest is taken in my claim and arguments. Hundreds of journals and newspapers have published my claim and the reasons in support thereof. Some of them have said things in my support which it is difficult for a Christian to say, so much so that they have clearly said concerning me that to them I appear to be true...

The Eighth Similarity

A comet had appeared in the time of Messiah[as] and the same comet has appeared again in my time. Some European newspapers have referred to this as evidence that the time of the advent of the Messiah is near.

The Ninth Similarity

When Jesus the Messiah[as] was put upon the cross, the sun suffered an eclipse. Likewise, when I was denied, not only did the sun, but the moon also suffered an eclipse in the month of Ramadan, and not once but, in accordance with the *Hadith*, twice. These eclipses were mentioned in the Gospels, the Holy Qur'an, as well as in the *Ahadith* (e.g. in *Dar Qutni).*

The Tenth Similarity

After the persecution of Jesus[as] by the Jews, there was a severe outbreak of the plague among them. Likewise, there has been a severe outbreak of the plague in my time.

The Eleventh Similarity

The Jewish divines tried to condemn Jesus[as] as a rebel. He was persecuted and the Jews sought to have him sentenced to death. The Divine decree has associated me with him in this regard as well. I too was charged with conspiracy to murder and attempts were made to show that I was a rebel. This was the case in which Maulvie Abu Sa'id Muhammad Hussain of Batala appeared as a witness against me.

The Twelfth Similarity

When Jesus[as] was put upon the cross, a thief was also put upon the cross at the same time. I have been associated with him in this incident as well. On the day that I was discharged from the case of conspiracy to murder, in accordance with a categorical prophecy that I had published widely in advance, a Christian thief had also been produced in the same court. This thief was a member of the Christian Salvation Army who had stolen some money. He was sentenced to a three months' imprisonment, and not to death, like the companion of the first Messiah[as].

The Thirteenth Similarity

When Jesus[as] was produced before Pilate and it was demanded that he should be sentenced to death, Pilate declared that he had not found any sin in Jesus[as] which should make him deserving of death. In the same way, Captain Douglas, the District Magistrate, in answer to one of my questions told me that he did not charge me with any offence.

It appears that Captain Douglas was more steadfast and had greater regard for justice than Pilate, inasmuch as in the end Pilate exhibited cowardice and became afraid of the vicious divines of the Jews, but Captain Douglas showed no such fear.... My Jama'at and I will always remember these good qualities of Captain Douglas and his name will always be mentioned with honor till the end of time.

The Fourteenth Similarity

Jesus[as], having been born without a father, was not an Israelite and yet he was the last Prophet in the Mosaic dispensation who appeared in the fourteenth century after Moses[as]. I too am not one of the *Quraish* and have been raised in the fourteenth century after the Holy Prophet[saw] and have appeared at the end.

The Fifteenth Similarity

The world in the time of Jesus[as] had taken on a new aspect. Roads had been built, the mailing system had been regulated, the military structure had been improved, facilities had been created for travelers, and the system of justice had been made much more transparent. Similarly, in my time, life has become much more comfortable. Railways have also been built, an indication of which is given in the Holy Qur'an. I leave the rest to the reader to understand.

The Sixteenth Similarity

Jesus[as] resembled Adam[as] as he was born without a father. I also resemble Adam[as] as I was born a twin. Muhiy-ud-Din Ibn-e-'Arabi has recorded that the last *Khalifah* in Islam would be of Persian origin (i.e., would be a *Mughal*) and would be born a twin. A girl would be born first and then he would be born. That is how I was born, on a Friday morning. A girl was first and I was born after her. I am not aware of the source upon which this prophecy of Ibn-e-'Arabi, which has been fulfilled, is based, but it is to be found in his books to this day. These are the sixteen resemblances between me and the Messiah[as]. It is obvious that had my claim been the product of my own imagination, there would not have been so many resemblances between the Messiah son of Mary[as] and myself. Denial of truth has, from ancient times, been the characteristic of those who have not been blessed

with good fortune, but my denial by the *Maulvis* of this age is simply beyond comprehension. I am the one who has appeared right on time and for whom the sun and the moon were eclipsed in the month of Ramadan in accordance with the prophecies of the Qur'an, the *Hadith*, the Bible and other Prophets. I am the one in whose time, according to the prophecies of all the Prophets and of the Holy Qur'an, the plague broke out in this country in an extraordinary manner. I am the one in whose time the pilgrimage was stopped in accordance with true *Ahadith*. I am the one in whose time the comet appeared which has appeared in the time of the Messiah son of Mary[as]. I am the one in whose time the advent of the railway caused camels to be discarded as a means of transportation. The time is approaching, indeed it is very near, when the railway will run between Mecca and Medina and all those camels will be discarded which have performed this blessed journey for thirteen hundred years. Then will be fulfilled this *Hadith* of *Sahi Muslim:*

لیترکن القلاص فلا یسعٰی علیها

Which means that in the time of the Messiah camels will be discarded and no one will travel by them. I am the one at whose hands hundreds of signs have been shown. Is there anyone alive who can compete with me in the exhibition of signs and defeat me? I call to witness God, in Whose hand is my life, that more than two hundred thousand signs have been exhibited at my hands. Approximately ten thousand people or perhaps even more have seen the Holy Prophet[saw] in their dreams and he confirmed the truth of my claim. Some well-known persons in this country who had experience of visions and the number of each of whose followers exceeded three hundred thousand, were informed in their dreams that I had been sent by God.

Despite all this testimony and miracles and extraordinary signs, the *Maulvis* call me false and it was necessary that they should do so, so that the prophecy implied in the verse:

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ

may be fulfilled. At the root of all this opposition is the stupid desire of the *Maulvis* that all the signs of the Promised Messiah, which they find set out in their books and which are a mixed bundle of truth and falsehood, should be fulfilled; and that no one claiming to be the Messiah or Mahdi should ever be accepted if he is not borne out by each of the many *Ahadith* they possess, although such a proposition has always remained an impossibility. The signs which the Jews had announced and formulated in their books concerning the advent of Jesus[as] were not fulfilled. Then the same wretched people formulated a number of signs for the Holy Prophet Muhammad[saw], and only a few of them were fulfilled. For instance, they had imagined that this last Prophet would be from among the Israelites... but the Holy Prophet[saw] appeared from among the *Ishmaelites.* Had God Almighty so willed, He could have recorded in the Torah that the name of that Prophet would be Muhammad and that the name of his father would be 'Abdullah and that the name of his grandfather would be 'Abdul Muttalib and that he would be born in Mecca and would migrate to Medina. But God did not record all this, because such prophecies have to be the test of faith. It has been specified for the

Promised Messiah[as] in advance that he would be an Arbiter between the different sects of Islam. Now, when each sect has a collection of its own *Ahadith* and how can it be possible for him to conform to the ideas of everyone? If he confirms the *Ahl-e-Hadith*, the *Hanafis* would be disgruntled, and if he confirms the *Hanafis*, the *Shafi'is* would be annoyed, and the *Shi'as* would insist that he should have appeared in accordance with their doctrine. How could he please everyone? The very word 'arbiter' indicates that he would arrive at a time when all sects would have departed from the truth to some degree. In these circumstances, it would be a great folly for each sect to test him on the touchstone of its own *Ahadith*. The right course would be to take advantage of those signs and conditions which are fulfilled in his time and to reject the others as false and human fabrications. This is the course that was followed by the righteous Jews who became Muslims. They accepted those traditions of the Jews which confirmed the truth of the Holy Prophet[saw] and rejected the rest as false. Had not this been done, neither the Prophethood of Jesus[as] nor that of the Holy Prophet[saw] could have been established satisfactorily for the Jews. Those of them who became Muslims had to reject hundreds of false Jewish traditions. When they found that some of the conditions laid down had been fulfilled and that there was an ocean of Divine support for the Holy Prophet[saw], they took advantage of those traditions which had been fulfilled. Otherwise, not one of them would have become a Muslim.

Now comes the question of my claim. This is supported by so many reasons that unless a person is altogether without shame, he has no way open to him other than to accept my claim in the same way as he has accepted the advent of the Holy Prophet[saw]. Are these arguments not enough proof of my claim that the Holy Qur'an has given so many signs and indications concerning me that it has virtually specified my name, and the Ahadith mention *Kad'ah* as the name of my village. The *Ahadith* also show that the Promised Messiah would be born in the thirteenth century and would appear in the fourteenth. *Sahih Bukhari* gives my full description. With regard to the first Messiah[as], his great center is described as in the East, i.e., India. It is also related in the *Ahadith* that the Promised Messiah will appear East of Damascus; and Qadian is to the East of Damascus. The following signs and conditions should be enough for a God-fearing person to accept my claim:

The eclipse of the sun and the moon occurred in the month of Ramadan after the announcement of my claim, but people rejected this sign; the plague spread over the country; the railway was started in accordance with the prophecies in the *Ahadith* and the Qur'an; camels were discarded; the Pilgrimage was stopped; the time came for the spread of the doctrine of the cross; hundreds of signs were shown at my hands; the time of my appearance was appointed by the Prophets. I was raised at the beginning of the century; thousands of pious people saw dreams confirming my claim; the Holy Prophet[saw] and the Holy Qur'an announced that the Promised Messiah would appear from among the Muslims; I have been accorded the support of God Almighty; approximately two hundred thousand people have made covenant of *Bai'at* with me and have become righteous and pure-hearted; the Christian faith has been shaken

in my time so much so that the magic of the Trinity is melting like snow; Muslims have gone into decline having been divided into many sects; the world has undergone a revolutionary change in which innovation, idolatry, drunkenness, illicit sex, dishonesty, and lying have become rife; in every aspect this world has undergone a tremendous change: according to the testimony of every wise person the world needs a reformer; my victory against everyone through miraculous writings and heavenly signs and the fulfillment of hundreds of thousands of Divine prophecies in my support.

(*Tadhkiratush-Shahadatain.* Roohani Khaza'in, vol. 20. pp. 30-41)

If I am in error in claiming to be the Promised Messiah, then why don't you try to make the Promised Messiah you have in mind descend from heaven in these very days, for I am here and he for whom you are waiting is nowhere to be seen. My claim can only be effectively refuted if he descends from heaven and I am proved to be false. If you are indeed truthful, you should supplicate all together that the Messiah son of Mary[as] should soon be seen descending from heaven. If you are indeed in the right, your prayer will be heard, for the prayers of the righteous are accepted in contrast to the prayers of the false. But you may be certain that this prayer of yours will not be accepted as you are in error. The Messiah has come but you have failed to recognize him. Your vain hope will never be fulfilled; this age will pass and no one from among you will see the Messiah descending from heaven.

(*Izala-e-Auham,* Roohani Khaza'in, vol. 3, p. 179)

Do remember that the person who was to descend has come at his proper time and all prophecies have been fulfilled. The books of all the Prophets indicate this age. After all these signs, he who rejects me rejects all Prophets and not me alone, and fights God Almighty. It would have been better for him that he had not been born.

(*Tadhkiratush.Shahadatain,* Roohani Khaza'in. vol. 20. pp. 24-25)

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HUMANITY FIRST NEEDS VOLUNTEERS

HADITH

Hadhrat Rib'i bin Hirash[ra] relates: A man of the *Bani Amir* told us that he asked the Holy Prophet[saw] for permission to enter when he was at home, saying: "May I enter? The Holy Prophet[saw] said to his servant: 'Go out and instruct this one in the manner of asking permission. Tell him to say: 'Peace be on you. May I come in?' The man heard this and said: 'Peace be on you. May I come in?' The Holy Prophet[sa] then gave him permission and he went in.

(Abu Da'ud kitabul adab ba-b fil isti'dhan)

Hadhrat Ata bin Yasar[ra] relates that a man asked the Holy Prophet[saw]: "Should he ask his mother for permission to enter the house? The Holy Prophet[saw] said, 'Yes.' He said, 'But, I live with my mother in the house.' The Holy Prophet[saw] said: 'Get permission before entering the house.' He said, 'I am her servant.' The Holy Prophet[saw] again said: 'Get permission before entering the house. Would you like to see your mother naked?' The man said, 'No.' The Holy Prophet[saw] said, 'Then, get permission before entering the house.' "

(Muwatta Imam Malik bab fil isti'dhan)

DREAMS AND MANIFESTATIONS

From Hadiqatussalihin: Translated by Karimullah Zirvi

Hadhrat Abu Sa'id Khudri[ra] relates that he heard the Holy Prophet[saw] say: "When any of you sees a dream that he likes, it is from Allah. He should praise Allah for it and relate it to others. According to another narration, he should not relate it except to those he likes. When he sees one that he dislikes, it is from Satan. He should seek Allah's protection against it and should not mention it to anyone. Then it will not cause him any harm."

(Bukhari kitabatta'bir babarruya' minallah)

Hadhrat Abu Musa Ash'ari[ra] relates that the Holy Prophet[saw] said: "I saw in a dream that I migrated from Mecca to a place where there were many palm trees. I have interpreted the dream that this is either the area of *Yamamah* or *Hajar*. However, the events since have shown that it meant *Yathrab* (i.e. Medina Munawwara). Then, I saw in the dream that I had shaken my sword and its front part had broken. Its interpretation was manifested as that many Muslims were martyred in the battle of Uhud. I saw also in the dream that I shook the sword again and it became better than before. Its interpretation was manifested in that God Almighty granted the Muslims a great victory in the form of the conquest of Mecca, and then through His blessings gathered all the Muslims together. I saw a few cows in my dream and saw also some blessings. The cows referred to the faithful who were martyred in the battle of Uhud and the blessings referred to the reward which God gave in different ways after the battle of Badr."

(Bukhari kitabal munaqib 'alamatinnabuwwah fil Islam, Muslim kitabarruya' ruya' annabt[saw])

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "On the occasion of the Accension, I met Hadhrat Moses[as] who had long, disheveled hair. When I analysed his face, I felt that he was someone who belonged to the *Shunua'h* tribe. Similarly, I met also Hadhrat Jesus[as]. When I analyzed his face, I found him of average height with reddish hair. It seemed as if he just came out of a shower. I saw Hadhrat Ibrahim[as]. My appearance resembled his." Then the Holy Prophet[saw] said: "Two cups were brought to me. The one had milk in it and the other had wine. I was asked to pick the one I liked. I took the milk and drank it. Then, I was told I was guided toward the right disposition. Had I liked the wine my followers would have become misguided and gone astray."

(Tirmidhi kitabattafsir tafsir surah Banu Isra'il)

Hadhrat Anas[ra] relates that the Holy Prophet[saw] used to visit the house of Hadhrat Umm Haram bint Malhan[ra]. She was the wife of Hadhrat 'Ubadah bin Samat[ra]. The Holy Prophet[saw] once visited Hadhrat Umm Haram[ra] who presented food to him. Hadhrat Umm Haram[ra] began rubbing the head of the Holy Prophet[saw] gently and he went to sleep. After a little while, he woke up smiling. Hadhrat Umm Haram[ra] asked the Holy Prophet[saw]: "Messenger[sa] of Allah! Why were you smiling?" The Holy Prophet[saw] said: "In my dream I have seen some of my followers who have left to fight in the way of Allah. Sitting on the

planks after boarding the ships, they look like kings." Hadhrat Umm Haram[ra] said: "Messenger[saw] of Allah! Pray for me that God may include me among these people." So the Holy Prophet[saw] prayed for her and went to sleep again. Again he woke up and was smiling. Hadhrat Umm Haram[ra] asked the Holy Prophet[saw]: "Messenger[saw] of Allah! Why were you smiling?" The Holy Prophet[saw] said, "I have again seen some warriors of my *Ummah* who were going on a sea expedition." Hadhrat Umm Haram[ra] beseeched: "Messenger[saw] of Allah! Pray that God may include me among these conquerers." The Holy Prophet[saw] said, "You will be included in the first group." Thus, during the rule of Hadhrat Amir Mu'awiyah[ra]. Hadhrat Umm Haram[ra] after disembarking from the ship, entered the island. Then, while getting onto a ride, she fell. She was hurt so badly that she passed away there.

(Bukhari kitabatta'bir baburruya' binnahar)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "He who sees me in his dream is as if he had seen me in his waking state, for Satan cannot assume my likeness."

(Muslim kitaburruya')

Hadhrat 'Abdullah bin 'Abbas[ra] reports that Hadhrat Abu Hurairah[ra] related to him: "One man came to the Holy Prophet[saw] and told him the following dream: 'I saw a cloud out of which *ghee* (melted butter) and honey was pouring. I saw people filling their hands with these. Some took less and some took more. Then I saw a rope-like ladder hanging down from the sky towards the earth and the Holy Prophet[saw] going up the ladder. Then, another man got hold of the ladder and went up. After this, another man got hold of the ladder and went up. After this, a third man got hold of the ladder, but the ladder broke. However, the ladder was mended and the man went up the ladder.' Hadhrat Abu Bakr[ra] said: 'Messenger[saw] of Allah! Permit me to interpret the dream.' The Holy Prophet[saw] gave permission to Hadhrat Abu Bakr[ra] to interpret the dream. Hadhrat Abu Bakr[ra] said: 'The cloud represents Islam and melted butter and honey represent the Holy Qur'an and its recitation. Those who collected more, read the Holy Qur'an more, and those who collected less, recited the Holy Qur'an less, and thus benefited less from it. The ladder is the ladder of truth and justice which you are holding. God will exalt you through it and after you pass away, Islam will make progress through another person. Then, someone else will take hold of the ladder and go up. After that, another man will try to hold the ladder but it will break. However, the ladder will be mended and the man will succeed in going up. Then Hadhrat Abu Bakr[ra] asked the Holy Prophet[saw], 'Did I interpret the dream correctly?' The Holy Prophet[saw] said, 'One part of the interpretation is correct while the other part is wrong.' Hadhrat Abu Bakr[ra] said: 'Messenger[saw] of Allah! By Allah, tell me which part is wrong?' The Holy Prophet[saw] said, 'Do not make me swear.' "

(Abu Da'ud kitab al-sunnah bab fil-khulafa')

Hadhrat Jabir[ra] relates that the Holy Prophet[saw] said: When one of you sees a disagreeable dream he should spit out three times to the left, should seek Allah's protection against Satan three times and should turn over in bed.

(Muslim kitaburruya')

DIRE END OF ALEXANDER DOWIE OF ZION, USA A HISTORICAL PRAYER DUEL

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years. In 1872, he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he came to the United States of America and started the publication of a paper called *Leaves of Healing*. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah or the forerunner of the second coming of Jesus Christ.

Dowie was a bitter enemy of Islam and hurled vile abuse at Islam and its Prophet and proclaimed his mission to destroy Islam before the coming of Christ.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Hadhrat Mirza Ghulam Ahmad[as] took note of his tall talk. He wrote to Mr. Dowie about his claim as the Promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was an impostor would be punished and destroyed by God in the lifetime of the other.

The Promised Messiah and Mahdi[as] wrote:

"As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other.

... The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than 66 years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

The Promised Messiah and Mahdi[as] further wrote to Mr. Dowie in 1902:

"It should be remembered that I am not just an average citizen of this country (India). I am the Promised Messiah who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within 25 years and I

proclaim that he has appeared already and I am that person. ... If instead of the destruction of all Muslims, Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle."

(Review of Religions, Urdu-, Vol. 1, No. 9, pp 342-48)

When Mr. Dowie did not reply and remained silent, the Promised Messiah and Mahdi[as] made the statement:

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal."

This challenge was widely published in the American Press. The challenge was issued in 1902 and repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, *Leaves of Healing* of December 1903.

"In India, there is a Mohammadan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive."

Finally, the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance.

On February 20, 1907 the Promised Messiah and Mahdi[as] issued another handbill announcing the appearance of another Heavenly sign. The handbill said:

"God Says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it."

(Announcement of February 20, 1907, Inner Title page of the pamphlet: Qadian ke Arya aur Hum; Tadhkirah,English Translation, Muhammad Zafrulla Khan, pp 386-387)

Within a fortnight of the publication of this handbill came the death of John Alexander Dowie. In 1905 Mr. Dowie suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.

The death of Mr. Dowie and the fulfillment of the Promised Messiah and Mahdi's[as] prophecy was widely commented upon in the American press. A few samples are given:

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the

accuracy with which the prophecy was fulfilled a few months ago."

The Truth Seeker of June 15, 1907 wrote:

"The Qadian man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end only would be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad."

The Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and Mahdi-[as] with the caption, 'Great is Mirza Ghulam Ahmad' and wrote:

"Dowie died with his hands fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirza Ghulam Ahmad comes forward frankly and states that he has won his challenge."

The Promised Messiah and Mahdi[as] wrote:

"My mission was to break the cross. With Dowie's death, therefore, a major proportion of that aim has been accomplished. In the whole world Dowie was the principal exponent of the cross who had claimed to be a prophet through whose prayers all Muslims would be destroyed, Islam was to be effaced, and the Ka'bah was to be demolished. God, therefore, destroyed him through me and I know for certain that the prophecy concerning the destruction of the swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet[saw], to take place at the hands of the Messiah. Had I not have challenged him to Mubahilah, nor invoked prayers against him or published his destruction, his death would have been of little significance for Islam. However, since I had already published in the newspapers that he would die in my lifetime. I have proved myself to be the Messiah and he an imposter. There can be no great miracle than the fulfillment of the prophecy of the Holy Prophet of Islam[saw], which only an enemy of truth can deny."

(Addendum to Haqiqatul Wahi, pp 77-80)

Hadhrat Mirza Ghulam Ahmad[as] was comparatively an unknown figure in the United States, yet his brave challenge to John Alexander Dowie evoked worldwide publicity and the text of his challenge was extensively published in various world Newspapers, such as:

1.*	The Argonout, San Francisco	December 1, 1902
2.*	New York Times	March 29, 1903
3.*	The Literary Digest *(Vol. XXVI, No. 25)*	June 20, 1903
4.	The Buffalo times	June 25, 1903
5.	The New York Mail & Express	June 25, 1903
6.	The Herald, Rochester	June 25, 1903
7.*	Baltimore American	June 25, 1903
8.*	The Daily Advertiser, Boston	June 25, 1903
9.*	Democrat and Chronicle,	June 25, 1903
10.	The Democratic Chronicle, Rochester	June 25, 1903

11.*	The Albany Express	June 25, 1903
12.	The Record, Boston	June 27, 1903
13.	Desert English	June 27, 1903
14.*	The Pilot, Boston	June 27, 1903
15.	The Pathfinder, Washington	June 27, 1903
16.	The Detroit English News	June 27, 1903
17.*	The Inter Ocean, Chicago	June 27, 1903
18.*	The Burlington Daily Free Press *(Vermont)*	June 27, 1903
19.	New York Mail and Express	June 28, 1903
20.*	The Inter Ocean, Chicago	June 28, 1903
21.*	The Sunday Times-Union, Jacksonville	June 28, 1903
22.*	Worcester Sunday Spy *Massachusetts*	June 28, 1903
23.	The Baltimore American	June 28, 1903
24.	Suanna News	June 29, 1903
25.*	Montana Daily Record	uly 1, 1903
26.	Helena Record	J uly 1, 1903
27.	The Richmond News	July 1, 1903
28.	The Houston Chronicle	July 3, 1903
29.	The Telegraph	July 5, 1903
30.	The Groomshire Gazette	July 17, 1903
31.	Newton Chronicle	July 17, 1903
32.	Chicago Interpreter	July 28, 1903
33.	The New York Times	October 17, 1903
34.*	The New York Times	October 18, 1903
35.*	The New York Times	October 19, 1903
36.*	The New York Times	October 20, 1903
37.*	The New York Times	October 21, 1903
38.*	The New York Times	October 22, 1903
39.*	The New York Times	October 24, 1903
40.*	The New York Times	October 25, 1903
41.*	The Commercial Advertiser, NY	October 26, 1903
42.	Glasgow Herald	October 27, 1903
43.	Morning Telegraph, New York	October 28, 1903
44.*	The Times, London	November 9, 1903
45.*	New York Daily Tribune	April 2, 1906
46.*	New York Daily Tribune	April 3, 1906
47.*	New York Daily Tribune	April 5, 1906
48.*	The Outlook - The Week	April 14, 1906
49.*	Chicago Evening American	March 9, 1907
50.*	The Chicago Tribune	March 10, 1907
51.	The New York Times	March 10, 1907
52.	The Times, London	March 11, 1907
53.	Chicago Daily Tribune	March 12, 1907
54.*	The Dunville Gazette	June 7, 1907
55.*	The Truth Seeker, New York	June 15, 1907
56.*	The Sunday Herald, Boston	June 23, 1907

* Newspaper clippings are included in the book, *"Fulfillment of a Grand Prophecy: Hadhrat Ahmad's Challenge to John Alexander Dowie, Anwer Mahmood Khan, pp. 37-39."* (Source: Welcome to Ahmadiyyat, the True Islam).

Sheikh Abdul Qadir Jilani[rh] as Depicted in the Writings of the Promised Messiah[as]

Adam Walker, London, UK

''Some natures have a spiritual affinity with others. In this way my soul has an affinity with the soul of Syed Abdul Qadir Jilani and I have been made aware of it through clear spiritual visions. About thirty years back one night God informed me that He had chosen me for His own. By a strange coincidence an old woman who was about eighty years of age saw a dream the same night and related it to me the next morning that she had seen Syed Abdul Qadir Jilani (may Allah be pleased with him) in her dream. He was accompanied by another eminent personage both wearing green dresses. The second person was somewhat younger than Syed Abdul Qadir. First they offered prayer in our Jum'a Masjid and then they emerged into the courtyard of the mosque. The woman stood near them and presently a bright star appeared in the East. Syed Abdul Qadir was very happy at its appearance and addressing it greeted it with: Peace be on you. His companion also offered the greeting of peace. That star was my self. She saw this in the latter part of the night. As has been said: A believer sees visions himself and visions about him are vouchsafed to others''

(*Zameema, Braheen Ahmadiyya* part V p. 65 footnote).

Here the Promised Messiah[as] talks of the magnificent friend and lover of Allah[swt] Hadhrat Sayyed Muhyidin Abu Mohammad Abdul Qadir Jilani[rh]. Anyone who has studied the works of Sheikh Abdul Qadir Jilani[rh] will be in no doubt as to why the soul of the Promised Messiah[as] had such a close affinity with that of Sheikh Abdul Qadir[rh]. His every pour yearned to serve Allah[swt] and he is indeed from amongst the greatest of the *Auliya Allah* (friends of Allah). Commenting on his complete subservience to the will of Allah, Khalifatul Masih II[ra] writes:

''Hadhrat Abdul Qadir Jilani in one of his books says: 'There is a time when I do not eat until God is pleased to say: Abdul Qadir, get up and eat for My sake, or wear these robes to please Me.' It is men like him who would do even their daily chores only when God wants them to; of course, not for their own sake but for the sake of God, for whatever they do, they do it to please Him.''

(Way of the Seekers, Ch.14)

By way of brief introduction, this great personage of Islam, Sheikh Abdul Qadir[rh], was of Persian descent (Jilan) and of the noblest lineage. One of his many titles (*kunya*) is *'al-Hassani wal Husseini'* because he was blessed with direct lineage to the Holy Prophet[saw] through his father Hadhrat Abu Saleh Zangi Dost[rh] who was a direct descendant of Imam Hassan[rh]; and also through his mother Hadhrat Bibi Ummul Khair Fatima[rh]) who was a direct descendant of Imam Hussein. He

was blessed with a pious upbringing and at the age of 18 embarked upon a great spiritual journey lasting some seventy-one years which saw him elevated to the lofty station of *Mujadadiyyat.* On setting off from his home town for Baghdad his blessed mother gave him the following advice,

1. *Obey God's Commandments*
2. *Abstain from forbidden things*
3. *Be always pleased with the decree of providence*
4. *Always be truthful*

A close study of the remaining seventy-one years of his miraculous life is testament to the fact that he never lost sight of his mother's advice and always remained steadfast to her loving words of wisdom. This is another sign of his complete obedience to Allah[swt] for surely He[swt] has instructed,

[31:15] *''And We have enjoined on man to be good to his parents - his mother bears him in weakness upon weakness, and his weaning takes two years - and said, 'Give thanks to Me and thy parents. Unto Me is the final return''*

A famous incident which illustrates his obedience to his mother occurred shortly after he left for Baghdad when his caravan *(Qafila)* was attacked by highwaymen who asked each member of the *Qafila* if they had any valuables and if so to hand them over. Unknown to them Sheikh Abdul Qadir[rh] was carrying forty dinars that his mother had sown to the inside of his garments for safekeeping. Sheikh Abdul Qadir[rh] refused to disobey his mother's noble instruction not to lie and proceeded to undo the stitching and presented the money to one of the robbers. When the leader of the robbers heard of this he was reduced to a feeling of deep shame and returned everyone's valuables, repented and joined Sheikh Abdul Qadir[rh] on his journey. How wonderful is this magnificent example of pure and innocent trust in Allah[swt]. Perhaps he was consumed with the spirit of Hadhrat Moses[as] who said,

''O my people, if you have believed in Allah, then in Him put your trust, if you have truly submitted to His Will.'' (10:85)

Sheikh Abdul Qadir[rh] was a man of great wisdom and in similar fashion to the Promised Messiah[as] underwent a period of deep reflection and seclusion, distancing himself from all worldly affairs *(Hayatad-Dunya).* His spiritual journey lasted some fifty years during which he travelled throughout the desert from place to place constantly engulfing his blessed heart in the blessed remembrance of Almighty Allah *(Dhikr Illahi),* for Allah (swt) informs us in the Holy Qur'an,

[13:29] *''Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is the remembrance of Allah that hearts can find comfort''*

In his *Malfoozat* Sheikh Abdul Qadir[rh] offers a saintly description of man's spiritual journey which all great lovers and servants of Allah[swt] must embark upon, he writes,

''The heart of the son of Adam must continue to travel along the path of good and evil, honor and humiliation, wealth and poverty, until he finally acknowledges that all blessings are due to Allah (Almighty and Glorious is He). This means gratitude [shukr]–and gratitude is an act of obedience [Ita'at] performed without moving the tongue and the

limbs of the body–and patient endurance of misfortune. He must admit his sins and offences until, having taken his last step on the good side and his last step on the bad side, there he is at the King's door. He has taken the step of gratitude and the step of patience, with divine help [tawfiq] as the guide. He has seen the King's door, and beyond it he can see things that no eye ever saw, that no ear ever heard of, and that never occurred to any human heart. The alternating sequence of good moves and bad moves is at an end; now comes the turn of conversation, discourse and sitting in company [with the Lord].''

(Malfoozat, Ed.1)

On returning to Baghdad he faced a tribulation which Allah[swt] permitted him to overcome with great charm and wisdom. Many of the Islamic elite of Baghdad were perturbed by the return of Sheikh Abdul Qadir[rh] who, in a short period of time, had amassed a large following of disciples. The scholars gathered and devised a way by which they could send a clear message to Sheikh Abdul Qadir[rh] indicating their negative feelings. They ordered a large water container to be filled to the brim and sent to the quarters of Sheikh Abdul Qadir[rh]. Upon seeing the container the students of Sheikh Abdul Qadir[rh] were baffled as to the meaning behind the gesture, however, the wise Sheikh instantly realised the message. The container represented Baghdad and the water represented the scholars in Baghdad meaning that Baghdad was full and did not require a new Sheikh such as Abdul Qadir[rh]. With the cleverest stroke of wisdom the Sheikh plucked a rose which he floated on top of the water not causing even a droplet to overspill. He then ordered the container be taken back to the senders who immediately acknowledged the great spiritual wisdom of the Sheikh and offered their allegiance to him. It was here that Sheikh Abdul Qadir[rh] earned the title *'Rose of Baghdad'*.

As already mentioned one of the many blessings which Allah[swt] showered upon Sheikh Abdul Qadir[rh] was the honourable station of *Mujadadiyyat*. Commenting on this the Promised Messiah[as] not only lists him as a *Mujaddid* and reviver of Islamic unity but as ranked first in the line of *Mujadideen*. He[as] asserts this by writing,

We can furnish conclusive proof to every seeker after truth that from the time of our lord and master the Holy Prophet [peace and blessings of Allah be on him] up to this day, in every century there have appeared men of God through whom God Almighty has guided other people by the display of heavenly signs. Of these were Sayyed 'Abd-ul-Qadir Jilani, Abu-al-Hasan Kharqani, Abu Yazid Bistami, Junaid Baghdadi, Mohy-ud-Din Ibne-'Arabi, Dhunnun Misri, Mu'in-ud-Din Chishti Ajmeri, Qutb-ud-Din Bakhtiar Kaki, Farid-ud-Din Pakpatni, Nizam-ud-Din Dehlvi, Shah Wali-ullah Dehlvi, and Sheikh Ahmad Sarhandi (Allah is pleased with them, and they are pleased with Him).''

With exceptional praise the Promised Messiah[as] proceeds to describe Sheikh Abdul Qadir[rh] and the other *Auliya Ullah* in the following remarkable terms,

''So many extraordinary happenings concerning them are set out in the books of the learned ones that even a very bigoted

opponent has to admit that these people manifested extraordinary signs and miracles. I tell you truly that through my research, so far as it is possible for one to discover about the past, I have come to the conclusion that the number of heavenly signs in support of Islam and as a testimony of the truth of the Holy Prophet [peace and blessings of Allah be on him] which have been manifested through the Auliya' of this Ummah, is not to be equalled in the history of other religions. Islam is the only religion which has progressed through heavenly signs, and its numberless lights and blessings have ever demonstrated the existence of God Almighty as if He is visible close at hand.''

[*Anjam-e-Atham, Roohani Khaza'in*, Vol. 11, pp. 63-64, footnote]

In attaining such a high spiritual status a *Waliullah* (friend of Allah) is safeguarded and protected by Almighty Allah from Satan's tricks. The temptations of Satan the Accursed are often perceived as only targeting people of weak faith *(Imaan)* but in reality righteous people are also made to undergo the wicked tests of Satan. It has long been the downfall of many a pious person that he/she has kept firm upon the *'Straight Path' (Siratul Mustaqeem)* but faltered by allowing Satan to manipulate some of their weak traits such as pride, lust, greed, etc. The characteristics of Satan's trickery, and the key to overcoming them, are made manifest to mankind by Almighty Allah Who says,

[5:92] *Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep you back from the remembrance of Allah and from Prayer. Then will you keep back?*

In this same vain Satan the accursed famously attempted to tempt Sheikh Abdul Qadir[rh] away from Islam through the guise of a vision. The exact account of what took place is explained in the words of the Promised Messiah[as] as follows,

''Not every saint or sufi can repel and expose the filth of satanic suggestion as Jesus[as] did with the whip of his light. Sayyid Abdul Qadir Jilani[rh] says, "I too received a satanic inspiration once. Satan said: 'O Abdul Qadir! all your prayers are accepted. From now on whatsoever is forbidden to others is lawful to you. You are even exempt from obligatory prayers. Do whatever you please.' At this, I said, 'Be off, O Satan! How can something that was not permissible for the Holy Prophet[saw] be permissible for me!' After this, Satan disappeared from my sight along with his golden throne." Now, when even a man of God and a unique human like Abdul Qadir[rh] received a satanic inspiration, how can ordinary humans, who have not yet fully accomplished their spiritual journey, be secure against it, for—unlike Sayyid Abdul Qadir[rh] and Jesus[as]—they lack the spiritual eyes with which to recognize satanic inspirations.'' (*Zarurat-ul-Imam*, p. 27-28)

The tricks of Satan were to no avail in this instance and Allah[swt] fulfilled His promise in the Holy Qur'an,

[7:202] *As to those who are righteous, when an evil suggestion from Satan assails them, they remember Allah and behold! They begin to see aright.*

In a revelation the Promised Messiah[as] was granted the title of 'Sultan Abdul Qadir' which he explains is a title that illustrates his high spiritual station. He interestingly likens this to a famous saying of Sheikh Abdul Qadir[rh]. Explaining this the Promised Messiah[as] writes,

In this revelation, God has named me Sultan Abdul Qadir, meaning that as a Sultan rules over others, in the same way I have been invested with authority over all those who seek spiritual communion with the Divine. Such communion cannot be maintained without obedience to me. This revelation resembles an observation of Syed Abdul Qadir Gilani (may Allah be pleased with him): I have my foot on the neck of every saint.''

There are other such instances in which the Promised Messiah[as] explains his blessed revelations by way of comparison with a saying of Sheikh Abdul Qadir[rh]. An example of this is related in a dream in which the Promised Messiah[as] saw his Lord in the form of his father, he[as] writes,

''Syed Abdul Qadir Jilani (may Allah have mercy on him) has said: I have seen my Lord in the form of my father. I too have had the same experience. My father was a man of impressive presence and possessed great courage and high resolve. I saw him seated on a glorious throne and it was conveyed to me that he was God.

The point of it is that as a father is deeply affectionate and compassionate and is most closely related, a vision of God Almighty, in the form of one's father is a manifestation of God's favour, His closeness, and His deep love. That is why the Holy Qur'an says:

'Remember God with the same fervour as you were wont to remember your fathers or even with greater fervour' (2:20)

and one of my revelations also says: You are to Me like My children. This vision is an illustration of the verse of the Qur'an I have just referred to'' (*Al-Hakam* Vol. VI No. 17 May 10, 1902 p. 7).

A common theme within the writings of the Promised Messiah[as] regarding Sheikh Abdul Qadir[rh] is prayer and the great source of spiritual power it holds for a sincere believer. The Promised Messiah[as] often draws upon the sayings and writings of Sheikh Abdul Qadir[rh] to highlight that one cannot hope to benefit from prayer if his prayer is not born out of strict obedience to the Will of Almighty Allah. Addressing this subject the Promised Messiah[as] writes,

''The Sufis say that a person's absolute dependence upon God does not become perfect without his being able to distinguish the proper place and occasion for supplication. It has been said that a Sufi does not pray till he recognizes that it is time for prayer. Sayyed 'Abdul Qadir Jilani (may Allah be pleased with him) has said that through prayer an unfortunate one is rendered fortunate. He has even gone so far as to affirm that deeply hidden matters, which resemble an absolute decree, can also be averted by prayer. In short it should always be remembered in connection with prayer that sometimes God Almighty requires obedience to His own will and at other times He grants the supplication of a servant of His. In other words He deals with His servant like

a friend. The prayers of the Holy Prophet (peace and blessings of Allah be on him) were accepted on a grand scale and corresponding to this he stood very high in bowing to the will of God and in accepting it cheerfully. He lost eleven children, but he never asked "Why?"

[*Malfoozat*, vol. III, pp. 224-226]

In another book of the Promised Messiah[as] he further expands the subject of prayer by taking a page from a book of Sheikh Abdul Qadir[rh] *(Futuhul Ghaib)* and uses it to beautifully describe the need for a believer to remove all worldly obstacles from his/her path towards Allah[swt]. The Promised Messiah[as] writes,

"I wish to reproduce the text and translation of what Qutub-e-Rabbani and Ghauth-e-Subhani Sayyid Abdul Qadir Jilani[rh] has written in his book Futuhul Ghaib, regarding the effect of the prayers and attention of the perfect men of God, based upon his own personal experiences. The meaning of the following excerpt is that the only testimony recognized in any field is that of a person who is well experienced in that particular field. Thus, only the person who enjoys a relationship of true sincerity and love with God can truly understand the philosophy of the acceptance of prayer. Therefore, to enquire about this holy philosophy from Sayyid Ahmad Khan Sahib is like seeking the remedy of a human illness from a veterinary surgeon. If Sayyid Sahib were to expound the relationship between a worldly government and its subjects, he would no doubt be qualified to do so; but Godly affairs are known only to godly persons. The excerpt is as follows:

فَاجْعَلْ أَنْتَ أَحْمِلْتَكَ وَ أَجْزَائَكَ أَصْنَاماً مَعَ سَائِرِ الْخَلْقِ وَ لَا تُطِعْ شَيْئاً مِنْ ذَالِكَ وَ لَا تَتْبَعْهُ جُمْلَةً فَتَكُوْنَ كِبْرِيْتاً أَحْمَرَ فَلَا تَكَادُ تُرَى فَحِيْنَئِذٍ تَكُوْنُ وَارِثَ كُلِّ نَبِيٍّ وَ رَسُوْلٍ وَ بِكَ تُخْتَمُ الْوِلَايَةُ وَ تَنْكَشِفُ الْكُرُوْبُ وَ بِكَ تُسْقَى الْغُيُوْثُ وَ بِكَ تَنْبُتُ الزُّرُوْعُ وَ بِكَ تُدْفَعُ الْبَلَايَا وَ الْمِحَنُ عَنِ الْخَاصِّ وَ الْعَامِّ وَ أَهْلِ الشُّعُوْرِ وَ تُقْلَبُكَ يَدُ الْقُدْرَةِ وَ يَدْعُوْكَ لِسَانُ الْأَزَلِ وَ تَنْزِلُ مَنَازِلَ مَنْ سَلَفَ مِنْ أُولِي الْعِلْمِ وَ يُرَدُّ عَلَيْكَ التَّكْوِيْنُ وَ خَرْقُ الْعَادَاتِ وَ تُؤْمَنُ عَلَى الْأَسْرَارِ وَ الْعُلُوْمِ اللَّدُنِّيَّةِ وَ غَرَائِبِهَا

That is to say, if you desire to become an accepted one of God, then believe with utmost certainty and understand that your hands, your feet, your tongue, your eyes, and your whole being, and all its organs, are like idols in your way, and all other creation is similarly an idol barring your path. Your children, your wife, the worldly objectives you wish to achieve, worldly riches, worldly honour and prestige, every worldly hope and fear, your reliance or trust in anyone or anything, your fear of being harmed by anyone, all these are idols in your way. So do not become subservient to any of these idols, and do not lose your way in pursuit of them. That is, have recourse to them within the bounds of the Shariah and the way of the righteous. If you succeed in this you will become [precious as] the red brimstone and your status will be raised beyond people's imagination, and God shall make you heir to His Prophets and Messengers, which means that all their knowledge, wisdom and blessings, which had disappeared into obscurity and oblivion, will be granted afresh to you, and you will reach the highest level of sainthood, and none after you shall be able to rise higher. Your prayers, your fortified resolve, and your blessings will relieve people of their anguish; the famine-stricken will be granted rain and crops will grow;

the affliction and anguish of every low and high, and even the troubles of kings shall be alleviated through your attention and prayers; the Hand of Providence shall be with you, whichever direction it takes you will be guided in the same way; the Eternal Voice will beckon you to itself, which means that whatever flows from your tongue will be from God and it will be blessed; and you will be made a successor to all the righteous servants of Allah who were granted knowledge before you; a kind of power of creation will be bestowed on you, i.e., your attention and your prayer will exercise control in the world; if you then wish to turn the existing into non-existing, and vice versa, it will come to pass; extraordinary and miraculous things will take place at your hand; Divine secrets shall be revealed to you and you shall be given understanding of subtle and profound matters of Divine knowledge, of which you are considered to be worthy and deserving.''

(*Barakatud Du'a*, p. 24-26)

Hadhrat Khalifatul Masih II[ra] also narrates a vision involving Sheikh Abdul Qadir[rh] which indicated to Hazoor[ra] that he should write a book titled *'Way of the Seekers' (Minhajul Talibeen).* Coincidentally the ongoing theme of prayer remains constant, Hazoor[ra] explains,

''As I began I was reminded of yet another thing. It was a long forgotten vision that I saw soon after the death of the Promised Messiah -- peace be on him. At the time I did not realise its significance. In the vision, I found myself sitting on a prayer mat after prayer. In my hand I am holding a book about which I am told is by Hadhrat Shaikh Abdul Qadir Jilani. The name of the book is Minhajul Talibeen (Way of the Seekers). I read the book and put it aside. I then recalled that the book was to be returned to Hadhrat Khalifatul Masih I[ra] and I begin to look for it. During the search I found another book. Simultaneously I found myself repeating the words:

''No one knows about the hosts of Thy Lord, except He Himself. ''

I thought there was a book bearing that title by Hadhrat Shaikh Abdul Qadir Jilani, and I should find it. So I enquired from Hadhrat Khalifatul Masih I[ra], who told me that there was no book with just that title but that there was one with a somewhat similar title, namely Ghaniyyat al-Talibeen. I continued my search and found that there was no such book by Hadhrat Shaikh Abdul Qadir Jilani or anyone else. It then occurred to me that it might be that I myself would have the opportunity to write a book with that title. The name Abdul Qadir indicated that the book would be the result not of my own thinking so much as the result of special understanding bestowed upon me by God. Therefore, I decided to call this speech Minhajut Talibin.''

(The Way of the Seekers, Chapter Titles: The Name *Mihajut Talibeen*)

Sheikh Abdul Qadir[rh] was most certainly a great servant of Allah[swt] and was loved immensely by the Promised Messiah[as]. Indeed, both individuals were two tremendous lovers of Allah[swt] and His Messenger[swt]. Both individuals worked tirelessly day and night for the cause of Allah[swt] until old age overtook them and there outer

shells were warn with the inevitable aches and pains attached to a lifetime of unflagging service in the cause of Allah[swt]. When approaching his final days on earth Sheikh Abdul Qadir[rh] was asked by his son, *'which part of your body is paining'*, to which he answered, *'All parts of my body are ailing except for my heart which has no pain in it as it is sound with Allah[swt]'. Subhanallah*, as the body of the righteous grows weak and tired the heart and soul only grow stronger increasing in love for Allah[swt]. Sheikh Abdul Qadir Jilani[rh] passed away in the year of 1166 in Baghdad at the blessed age of eighty-nine. May Allah[swt] grant him a lofty station in heaven and enable all seekers of truth to follow the goodness of his pure and righteous example, *Insha Allah. Ameen*

It is also of great importance that in loving the Promised Messiah and al-Imam al-Mahdi[as] we also love those blessed people whom he (as) loved. Sheikh Abdul Qadir[rh] was certainly of those whom the Promised Messiah[as] loved and I conclude with a majestic quotation of the Promised Messiah[as]:

''Once I saw in a vision that Syed Abdul Qadir Jilani[rh] has come and after bathing me with warm water clothed me with a new dress. And standing near the circular room said, come let us stand together and measure our height. Then he stood on my right shoulder to shoulder, and we were equal.''

(*Al-Hakam* Vol-37 No:33 September 14, 1934).

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JIHAD

Hadhrat Anas[ra] relates that the Holy Prophet[saw] said: "Strive against the idolaters with your belongings, your persons and your tongues."

(Abu Da'ud kitabul jihad bab karahiyatah tarakal ghazwa, p 339/1)

Hadhrat 'Imran bin Husain[ra] relates that the Holy Prophet[saw] said: "A group among my followers will always be fighting for the truth with its religious enemies until the last group, which will fight the Anti-christ."

(Abu Da'ud kitabul jihad fi dawamuljihad)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "It is obligatory upon you to fight along with your leader, whether you consider him virtuous or sinful. Similarly, it is obligatory upon you to offer Prayer behind a Muslim, whether he is virtuous, sinful, or tainted with major sins."

(Abu Da'ud kitabul jihad bab fil ghazwa ma'a a'imatiljaur)

Hadhrat 'Uqbah bin 'Amir[ra] relates that he heard the Holy Prophet[saw] say: "Allah will admit three people to Paradise on account of one arrow: First, the one who makes it with a good motive, secondly, the one who shoots it, and, thirdly, the one who hands it up for shooting. So learn archery and riding. I prefer that you should learn archery rather than riding. He who gives up archery due to lack of interest after learning it he deprived himself of a blessing of Allah or he said, "He was ungrateful to Allah."

(Abu Da'ud kitabul jihad wa bab fil rami)

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PAY ZAKAT

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Khilafat-e-Rashidah and its Beginning

Hadhrat Maulana Abul Ata Jalundhari

Translated by Belal Khalid

(Speech delivered on December 27th, 1961, by Khalid-e-Ahmadiyyat, Hadhrat Maulvi Abul Ata Sahib Jalundhari at the occasion of the Central Jalsa Salana Rabwah.)

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

It has been 1300 years since the Holy Prophet[saw] gave the message of God Almighty to the Muslim community, 'Oh the believers of Islam! It is God's promise that He will give a grand and majestic trust to the pious and pure people among you. That trust is the trust of *Khilafat*. This trust will be given to those hands that perform righteous deeds; this reward will be bestowed to the hearts filled with faith'. Our Prophet[saw] conveyed the message to the Muslim community that this reward and the blessings of God would stay with them. God, the Lord of all the worlds made this announcement through him that Islam is not a garden that would wither away after the departure of one gardener; rather this garden will always remain green. God Almighty gave eternal life to its Holy Prophet[saw] and called him by the name of *Khatam-e-Nabiyyin* (the final Prophet); therefore the garden erected by him will always remain green and fruitful, and will be watered by the *Khulafa*.

Khilafat is an extension of the prophethood. The *Khilafat-e-Rashida* (the Guided *Khilafat*) means that God Almighty chooses some of his special people in order to persevere, and endure the guidance and the direction brought by the prophet. In spite of the conditions where hopelessness and frustration had appeared in the world, God Almighty, through the holy faculties of these people produces such means that the religion, once again appears in the world in the form of a fresh, vividly green, and an exceedingly illuminated entity.

It has been 1300 years since God Almighty instituted *Khilafat*. I do not intend to make a long speech on the vast subject of *Khilafat-e-Rashidah*, my only desire is to say a few words about the beginning of the *Khilafat*.

There has been a conflict between the two great

sects of Muslims for the last 1400 years about the authenticity of *Khilafat-e-Rashidah,* and the personalities that were included among the *Khulafa-e-Rashideen.* This is a very important and fundamental matter for the Muslim community. I am certain, if today the Muslims come to agreement on this, the unity of the entire Muslim community would be like a solid rock, and a strong wall. If Muslims understand this issue, they can certainly overcome all the powers of the world by the blessings of God, but as there is disparity in the hearts, and lack of unity and accord, we see some weakness and dissension.

After 1400 years God the Exalted sent Hadhrat Promised Messiah[as] for this purpose. He is the Arbiter and the Judge. You were responsible for answering the objections of the opponents of Islam which you did. You refuted the objections of the enemies of Islam. You expounded the beauties and the excellence of Islam to the world in such a way that frustrated the enemies of Islam, and deprived them of the power and the strength to attack Islam.

Through him, Allah the Exalted established a Jama'at that possesses conviction, determination, and steadfastness, and it proceeds forward in the field for every sacrifice. Allah the Exalted has bestowed upon it the capability to once again become the means to revive Islam's grandeur, honor, and supremacy over the entire world. The time for this will definitely come, right now there is only a seed, and we only see a sprout, but soon this plant will spread over the entire world. At the moment, there is weakness among Muslims, one of the reasons of this weakness is the misunderstanding regarding the issue of *Khilafat.* The Arbiter and the Judge[as] came and decided the matter. I am going to talk about it in the next few minutes.

The Arbiter and the Judge's Decision Regarding the Issue of *Khilafat-e-Rashida*

Hadhrat Promised Messiah[as] gave his elaborate decision in *Sirrul Khilafa.* The decision given by the Promised Messiah[as] about the issue of the *Khilafat-e-Rashida* between the two great Muslim sects follows below in his own words:

أَظْهَرَ عَلَيَّ رَبِّيْ أَنَّ الصِّدِّيْقَ وَالْفَارُوْقَ وَعُثْمَانَ كَانُوْا مِنْ أَهْلِ الصَّلَاحِ وَالْإِيْمَانِ وَكَانُوْا مِنَ الَّذِيْنَ اَثْرَهُمُ اللّٰهُ وَخُصُّوْا بِمَوَاهِبِ الرَّحْمٰن

'God the Exalted revealed this matter to me that Hadhrat Abu Bakr[ra], Hadhrat Omar Farooq[ra], and Hadhrat Usman Ghani[ra], all of them exceedingly possessed integrity and faith, and God the Exalted bestowed upon them the status of the chosen ones, and granted them distinction with His gifts.'

Hazoor further says in the *Sirrul Khilafa*:

وَ الْحَقَّ اَنَّ الْحَقَّ كَانَ مَعَ الْمُرْتَضٰى وَمَنْ قَاتَلَهٗ فِيْ وَقْتِهٖ فَبَغٰى وَطَغٰى وَلٰكِن خِلَافَتُهٗ مَا كَانَ مِصْدَاقٌ اِلَّا مِنَ الْمُبَشَّرِ بِهٖ مِنَ الرَّحْمٰن بَلْ اُوْذِيَ الْمُرْتَضٰى مِنَ الْاَقْرَانِ ... وَكَانَ فِيْ كُلِّ يَوْمٍ جَدِيْدٍ نِزَاعُ قَوْمٍ جَدِيْدٍ وَكَثُرَتْ فِتَنُ الزَّمَنِ وَطَارَتْ طُيُوْرُ الْاَمَنِ وَكَانَتِ الْمَفَاسِدُ هَائِجَةً وَ الْفِتَنُ مَآئِجَةً حَتّٰى قُتِلَ الْحُسَيْنُ سَيِّدُ الْمَظْلُوْمِيْن

'So the fourth *Khalifah* was Hadhrat Ali[kw]. Justice is that fairness, truth, and

righteousness were with Hadhrat Imam Murtaza. When he became the fourth *Khalifah* at the appointed time, whosoever fought with him committed treason and subversion. But the fully committed promise of the establishment of peace in the *ayat-e-istikhlaf* could not be fulfilled during that time, and Hadhrat Imam Murtaza was severely persecuted by the enemies, and other companions of his time. During the time of Hadhrat Ali[ra] every new day brought new conflicts. During that period, disputes arose in large number, and peace disappeared. The insurgence grew beyond all bounds, and conflicts intensified to the point where Hadhrat Imam Husain[ra], who was the leader of the oppressed was martyred' (*Sirrul Khilafa*).

Hadhrat Imam Judge[as]'s decision is that the viewpoint of *Ahl-e-Sunnatul Jama'at* is correct and justified, and Hadhrat Abu Bakr[ra] was the first *Khalifah*, and a *Khalifah-e-Rashida*, and it is necessary to believe in his *Khilafat.*

Hadhrat Promised Messiah[as] said:

وانه كان نسخة اجمالية من كتاب النبوة وكان امام ارباب الفضل والفتوة ومن بقية طين النبين

'What do you think of Hadhrat Abu Bakr[ra]? He was a handsome replica, and a second page of the prophethood. It means that *Khilafat-e-Siddiqi* was an addendum to the prophethood. He was the *Imam* of all the blessed and courageous people. He was the leftover from the fermentation of prophets' (*Sirrul Khilafa*).

He further said:

ومن عاداه فبينه وبين الحق باب مسلود لا ينفتح ابدال إلاّ بعد رجوعه ال سيد الصديقين

'Whosoever opposes Hadhrat Abu Bakr Siddiq[ra], and harbors animosity with him closes the door of truth upon him. Unless he develops a relationship with Hadhrat Abu Bakr[ra], he cannot open the door of divine mercy for him' (*Sirrul Khilafa*).

He further said:

وَلاَشَكَّ أَنَّهُ فَخْرُ الإِسْلاَمِ وَالْمُرْسَلِيْن

'It is certain and definite that Hadhrat Abu Bakr[ra] was a source of pride for Islam and also for the prophets and the messengers' (*Sirrul Khilafa*).

The part of the *Khilafat-e-Rashida* that I want to discuss today is its beginning which pertains to 1400 years ago.

In the *ayat-e-istikhlaf*, Allah made a promise to Muslims to raise *Khulafa* among them. It is up to Him to make a *Khalifah*. No conspiracy, plan, or human scheme could change it. Allah will bestow His help and support to whosoever He pleases, and he would be able to fulfill responsibilities of *Khilafat.*

Allah the Exalted has laid out four signs in the *ayat-e-istikhlaf* of the *Khulafa* appointed by Allah the Exalted.

There is a difference between the *Khilafat* and the prophethood. A prophet is directly appointed by Allah the Exalted. When the world is overwhelmed with discord, Allah the Exalted descends on the heart of a chosen person, and asks him to stand up, and invite people towards Him. He is raised by Him. All the people of the world are against him, but he stands up with the support and help of God, and everywhere, hearts are inspired towards him, and people gather around this guiding lamp like bugs. People slay them, beat them up, stone them, persecute them, call them

names, but they fervently gather around the lamp of the prophethood. These are the companions of the prophet.

A prophet is directly chosen by God, but when a Jama'at has been established, and Allah the Exalted has trained a few people under the affectionate company of the prophet, and when these people have taken part from the blessings of the prophet, then Allah the Exalted exhibits His powers through His second manifestation, that is the *Khilafat*. The God's way of doing this is that though the election of the *Khalifah* is a heavenly and divine election, and Allah the Exalted chooses the one He pleases, but He institutes it in such a way that the believers with their suggestions, opinions, and choice, elect the most pious and the exalted person from amongst them. Because of this distinction, Allah the Exalted has especially described a few signs in the *ayat-e-istikhlaf*.

Arguments for Hadhrat Abu Bakr[ra]'s office of *Khalifah-e-Rashid*

If we find these signs in the *Khilafat* of Hadhrat Abu Bakr[ra], then no one who believes in the Holy Qur'an has the right to deny the *Khilafat-e-Siddiqi*, or expel him or his three companions from the sphere of the *Khulafa-e-Rashidah*.

I am describing these points in the support of the verdict of Hadhrat Promised Messiah[as] who was sent by Allah the Exalted as the Arbiter and the Judge of this age.

This subject is described in great detail in the Holy Qur'an in the chapters *Al-Anfal*, and *Al-Taubah*. Hadhrat Maulana Abdul Karim[ra] has described the commentary of the above subject from these verses in an amazing, and remarkably emphatic manner. He described how Allah the Exalted described Hadhrat Abu Bakr[ra]'s truth and *Khilafat* in these chapters. I want to present only one verse, Allah the Exalted says in *Surah Al-Taubah*:

إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا ۚ فَأَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَأَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ۗ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

(9:40)

This is a Medinite chapter (of the Holy Qur'an). Wars have started; the enemies of Islam think that they would now wipe out Islam. Armies and regiments are gathering, and plans are being made for the destruction of Muslims. God the Majestic says,

إِلَّا تَنْصُرُوْهُ

'Today, if you do not stand up in support of this Messenger[saw]', meaning that you should stand up, and if you do not, do not think that this religion will be wiped out, and this Prophet will fail. It is certainly impossible, why?

فَقَدْ نَصَرَهُ اللّٰهُ

Allah has supported this Prophet[saw] in those times when there were no provisions, and there were no believers either.

إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا

'When the deniers of Mecca forced out the Prophet[saw] from Mecca, how many companions were with him?

ثَانِيَ اثْنَيْنِ

One of the two was the Messenger[saw], meaning he had only one companion.

إِذْ هُمَا فِي الْغَارِ

They had no palace, no major abode, no big property, no house and no center.

إِذْ هُمَا فِي الْغَارِ

Before reaching Medina, there were just two people in a cave outside Mecca.

Under these adverse conditions when the enemies thought that they would overpower Islam, Allah said:

إِذْ يَقُولُ لِصَاحِبِهِ

Oh Muslims! Claimants of Islam! Remember the times when God's messenger said to his companion, Hadhrat Abu Bakr[ra], who was the companion of the cave.' What did he say? He said:

لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

'Oh Abu Bakr[ra]! Do not grieve! Do not worry! Though you do not have the status of a prophet, but you offered enormous sacrifices with me.'

إِنَّ اللّٰهَ مَعَنَا

'Now God is with us, I have His companionship, and you also have His companionship.'

When Hadhrat Moses[as] left for Syria, and took *Bani Israel* along with him to save them from the Pharaoh, *Bani Israel* said: 'Oh Moses',

إِنَّا لَمُدْرَكُونَ

We are captured now. The army of Pharaoh is behind us and the ocean in the front,

إِنَّا لَمُدْرَكُونَ

'There is no provision for our escape'.

What was the reply of Hadhrat Moses[as] to the *Bani Israel*? He said:

كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

'We will not be caught. My God is with me, he will show me the path of success'.

Hadhrat Abu Bakr[ra] is alone, there is no company with him, only the Messenger of God is with him. Safety of the trust worries him, it is grieving him, but the Messenger of God says,

لَا تَحْزَنْ

'Oh Abu Bakr[ra]! Do not worry.'

إِنَّ اللّٰهَ مَعَنَا

'My God is with me and with both of us. God's companionship will be proven for me, and God's companionship will be proven for you too.' Allah the Exalted says,

وَأَنْزَلَ اللّٰهُ سَكِينَتَهُ

After this message, and the prayer, God the Exalted descended His comfort, and serenity.

وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

And God helped and supported him with His invisible armies. God's provisions, and armies were boundless, but they were not worldly, and could not be seen. What was the result?

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ

The denier's schemes and plans failed, and proved futile.

وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا

God's Word prevailed, and His Prophecy was proven true.

وَاللّٰهُ عَزِيزٌ حَكِيمٌ

Allah is Mighty and Wise.

All the Muslim commentators, whether they are

Ahle-Sunnutul Jama'at or Shiites agree that

ثَانِيَ اثْنَيْنِ

was about Hadhrat Abu Bakr[ra]. He was the companion of the cave, and he was the one to whom God's Messenger[saw] said:

لاَ تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

Now the question arises is that as the extreme sacrifice was offered by Hadhrat Siddiq-e-Azam for the sake of the Messenger[saw] of Allah the Exalted, he offered his life, wealth, honor, country, and everything he possessed, what news and information was given by the Messenger[saw] of God about him under these circumstances while going from Mecca to Medina? I will present one reference in this regard.

The Prophecy of the Holy Prophet[saw] about the Khilafat of Hadhrat Abu Bakr[ra]

In the Shiites commentary called *Safi*, it is said on page 320:

فقال (الحفصة) ان ابابكر يلى الخلافة

بعدى ثم بعده ابوك فقالت من انباك

هذا قال نبّانى العليم الخبير

The Holy Prophet[saw] said to Hadhrat Hafsa[ra], 'Hadhrat Abu Bakr[ra] would be the *Khalifah* after me. Hafsa! After that your father would be the *Khalifah*.' Tradition says Hadhrat Hafsa[ra] asked the Holy Prophet[saw], 'Oh Holy Prophet[saw]! Who informed you about this?' Allah's Messenger replied, that he was informed by the All-Knowing God.

Look, how, without any provisions Hadhrat Abu Bakr[ra] migrates with the Messenger[saw] from Mecca, and arrives at the cave Thor. The Messenger[saw] of Allah informs him in the cave,

لاَ تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

'Do not worry, Allah is with us. I will be safe and protected, and the enemies will not be able to kill you'.

Ponder over the history of Islam, the hardships and difficulties faced by the Holy Prophet[saw] and Hadhrat Saddiq-e-Akbar[ra] were unmatched, and boundless. In spite of these hardships and difficulties, the promise of God was fulfilled in a highly illustrious and shining manner. God said:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاس

'Oh Messenger! Allah will save you from the death plots of the enemies, you will be protected, and not killed or slain'. The Holy Prophet[saw] was saved.

The Islamic empire was greatly endangered after the death of the Holy Prophet[saw]. There was so much danger that the Muslim politicians and thinkers said that they need to be somewhat easygoing under those circumstances. But the person who was granted grandeur and tenacity by Allah the Exalted, and was truly colored in the color of the Muhammad Arabi[saw], whose motion and rest, words and actions were a true image of the Prophet[saw] said, 'This is absolutely impossible. I am the *Khalifah* and the successor of the work done by my Messenger[saw], I will walk in his footsteps, I have to do the same work and cannot digress even a tiny bit to the right or the left'.

But in spite of all these circumstances the words that were said in the cave *Thaur*,

لاَ تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

Oh Abu Bakr[ra]! Do not worry! Allah is with me and you'.

How did it come to

happen, and how did Allah protect Hadhrat Abu Bakr[ra]?

The four *Khulafa* of the first round of *Khilafat-e-Rashida* were rightful *Khulafa.*

The Islamic empire was a well established empire, but in spite of its stability the second *Khalifah* was martyred, the third *Khalifah* is martyred, and the fourth *Khalifah* was martyred. But it was the first *Khalifah*, Hadhrat Abu Bakr[ra] about whom the messenger of Allah the Exalted said,

لاَ تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

'You and I have special Divine companionship'. All the believers enjoy the companionship of God, and all the *Khulafa* also have the companionship, but the special companionship of God that the Muhammad Arabi[saw] enjoyed had the distinctive assurance that the enemies could not kill him. God's words included

إِنَّ اللّٰهَ مَعَنَا

In this companionship only one individual is included with the Messenger[saw], and that individual is Hadhrat Abu Bakr[ra]. Allah's Messenger said to him:

إِنَّ اللّٰهَ مَعَنَا

and these words were also included in the revelation of God, meaning, 'Allah is with us', He is with Abu Bakr[ra], and also with the Holy Prophet[saw]. Therefore in spite of the unfavorable conditions, Allah the Exalted saved Hadhrat Abu Bakr[ra] from being killed at the hands of the enemies and protected him. This is a grand argument for those who keenly watch Allah's fingers, and actions. They recognize His words from His actions. The Holy Qur'an is His word, and the historical acts are His actions. There is no disparity in God's words and actions.

Khilafat is a great trust. It requires prophet's like work to be carried out, and similar kind of spirituality. Similar kind of circumstances exists, and similar kind of opposition appears which in turn invokes similar kind of mercy from Allah the Exalted.

The difference between the *Ahle-Sunnatul-Jama'at* and Shiites about the issue of *Khilafat* is that the Shiites say that there had to be a definite decision, and someone should have been nominated. If nomination is required, then look at the verse I just quoted with reference to the '*Safi* Commentary, page 320',

نَبِّئْنِيَ الْعَلِيْمُ الْخَبِيْرُ

The Holy Prophet[saw] said that God told him that Abu Bakr[ra] would be the *Khalifah* after him, and Hadhrat Omar[ra] would be the second *Khalifah*. Therefore there is no question left after this.

References of Some Authentic Shiites Books in Support of the *Khulafa Rashideen*

According to the correct Islamic belief, the issue of *Khilafat* is resolved by consultation. First during the time of the Holy Prophet[saw], the Muslims elected Hadhrat Abu Bakr[ra] right after the demise of the Holy Prophet by consultation. I will present it to you with a Shiite reference:

قال علیؑ والزبیر ما قضینا الاّ فی المشورة وانا لنریٰ ابابکر احقُّ الناس بها۔ انه لصاحب الغار ولقد نعلم سنته ولقد امره رسول الله ﷺ ان یصلی بالناس وهو حیؑ۔

(*Nehjul Balaghul Ibne Abul Hadid Juzz* 1, page 75)

Hadhrat Ali[ra] and Hadhrat Zubair[ra] say that the decision made by them was carried out with consultation. In their eyes Hadhrat Abu Bakr[ra] deserved the *Khilafat* most. Why, because of the same argument of Chapter Al-Tauba,

إِنَّهُ لَصَاحِبُ الْغَارِ

and because Hadhrat Abu Bakr[ra] was the companion of the cave of the Holy Prophet[saw], and Allah the Exalted inspired the words

لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

on the tongue of the Prophet[saw]. Hadhrat Ali[ra] and Hadhrat Zubair[ra] further say that they knew the practices and the ways of Hadhrat Abu Bakr[ra], meaning that the sacrifices offered by him, and his ways of complete submission to the service of Islam are unmatched and unrivaled in their own right. When the Holy Prophet[saw] was alive, he appointed Hadhrat Abu Bakr[ra] to lead the *salat*, and perform *Imamat* (leadership) of the people.

- Moreover, Hadhrat Ali[ra] writes a letter to Hadhrat Mu'avia[ra], and says, 'Oh Mu'avia! It is incumbent upon you to enter into my *Bai'at*'. This letter is published in the authentic Shiites book '*Nehjul Balagh*'. He says:

ابابكر وعمر وعثمان على مابايعوهم عليه فلم يبق للشاهد وان يختار ولالغائب ان يردّ انّما الشورىٰ للمهاجرين والانصار فان اجتمعوا على رجل وسموه اماما كان ذلك لِلّٰهِ رضىً فان خرج منهم خارج بطعن او بدعة ردُّوه الى ما خرج منه فان ابى قاتلوه على اتباعه غير سبيل المؤ منين

(*Nehjul Balagh Mash Hadi*, page 189)

'Oh Mu'avia! It is incumbent upon you to enter into my *Bai'at*. You should enter into my *Bai'at* even though you live in Syria. Why, because all those who entered into Hadhrat Abu Bakr[ra], Hadhrat Omar[ra], and Hadhrat Uthman[ra]'s *Bai'at* have already entered into my *Bai'at*. They entered into my *Bai'at* with the same conditions with which they entered into the *Bai'at* of the previous three *Khulafa*. The people of this time do not have the option to do whatever they like, they have to submit. The ones who are not present in this body do not have the option to reject the decision'. Why? Hadhrat Imam Murtaza[ra] says that it is the responsibility of the *Muhajarin* and *Ansar* to consult regarding *Khilafat* or to elect the *Khalifah* through the body of the *Shura*. If *Ansar* and *Muhajareen* agree upon a person and appoint him their *Imam*, their election and consultation is a proof of God's approval. It will lead to the conclusion that God desires that person to be the *Khalifah* of the Muslims, and God will support Islam through him. Hadhrat Imam Ali[ra] says if in spite of this consultation, someone creates disorder in the Jama'at through discord, and heresy, and wants to destroy the unity, you must try to bring him back to the discipline he has left behind. If he refuses, confront him. Why, because he adopted a different path and digressed from the path of the believers.

Look, how clear this reference is. Hadhrat Imam Ali[kw] says, 'the *Muhajareen* and *Ansar* elected Hadhrat Abu Bakr[ra], Hadhrat Omar[ra], and Hadhrat Uthman[ra] as *Khulafa* after consultation, and they are the ones who made me *Khalifah* and entered into my *Bai'at* after consultation. Therefore oh Mu'avia! It is incumbent upon you to enter into my *Bai'at* and be with me'.

- Further, when Hadhrat Uthman[ra] was martyred, a few people went to

Hadhrat Ali[ra]. This reference is from *Khashful Ghuma*, page 23. They said:

مَدَّ يَدَكَ نُبَايِعْكَ

You take our *Bai'at*, you be our *Khalifah*, and we want to enter into your *Bai'at*.

What did Hadhrat Imam Murtaza Ali[ra] say?

He said:

لَيسَ ذٰلِكَ اِلَيكُم

'Why are you coming to me in ones and twos? It is not your job to tell me to take your *Bai'at*. I cannot take your *Bai'at* like this. This is the job of the people of the *Badr*, the people who offered sacrifices. They are the ones who went forward risking their lives. Now according to God's desire, it is up to them to consult and elect whoever they like. Whoever they like would be the *Khalifah* among them'.

(*Kashful Ghuma*, page 23)

فَمَنْ رَضُوا بِهٖ فَهُوَ خَلِيفَةٌ

Hadhrat Ali[ra] sent them back saying the (above) words, and they left. After this the *Ravi* (the tradition gatherers) say that all the *Badr* veterans who were still alive came to Hadhrat Ali[ra], and said, 'We are also of the opinion that you are the most deserving of the *Khilafat*. Hadhrat Uthman[ra] had been martyred, and there is no one else suitable, you deserve it, you spread your hand and we will enter into your *Bai'at*'. It was then that people entered into his *Bai'at*, and Hadhrat Ali[ra] accepted *Khilafat*.

- These references clearly show that Hadhrat Abu Bakr[ra]'s election took place according to the traditions of the believers, signs and prophecies of God, and Hadhrat Ali[ra] agreed with it. Actually Hadhrat Ali[ra] considers the *Khilafat-e-Siddiqi*, *Khilafat-e-Farooqi*, and *Khilafat-e-Uthmani the* foundation for his own *Khilafat*. God forbid, if these were not the Guided *Khulafa*, then the *Khilafat* and election of Hadhrat Ali[ra] was unlawful. If this election was unlawful then how could the *Khilafat* of Hadhrat Ali[ra] be established? Therefore our Shiite brothers should accept the *Khilafat-e-Salsa* as per the verdict of the Judge, and the Arbiter, and whole heartedly acknowledge the grand stature of Hadhrat *Siddiq-e-Azam*[ra]. This will produce solidarity and unity among Muslims, show Islam's grandeur, and bring Islam's victory sooner.

Hadhrat Ali[ra] Entered into the *Bai'at* of the Three Earlier *Khulafa*

Some friends are of the view that only the *Sunni* friends say it, and in reality Hadhrat Ali[ra] did not accept the *Khulafa-e-Rashideen*. These friends should know that Hadhrat Abu Bakr's[ra] time of *Khilafat* passed, Hadhrat Omar's[ra] time of *Khilafat* passed, Hadhrat Uthman's[ra] time of *Khilafat* passed, and Hadhrat Ali[ra] entered into the *Bai'at* of all of these *Khulafa*, pledged allegiance to them, obeyed them all his life, and accepted their orders.

It is written in *Nasikhul Tawarikh*, volume 2, page 449,

ثم مَدَّ يَدَه، فَبَايَع

that Hadhrat Ali[ra] extended his hand and entered into the *Bai'at* of Hadhrat Abu Bakr[ra].

It is written in the

Minarul Huda, a very authentic *Shiites'* book, page 372, Hadhrat *Imam* Murtaza says:

فمشيت عند ذلك الى ابيبكر فبايعته ونهضت فى تلك الاحداث حتى زاغ الباطل وزهق وكانت كلمة الله هى العليا وَلَوْ كَرِهَ الْكَافِرُوْن

(*Minaratul Mehdi Mussadqa*, Sheikh Ali Al-Behrani, page 372)

'I myself walked to Hadhrat Abu Bakr[ra], and entered into his *Bai'at*, and assisted him with all my faculties under the prevailing circumstances, and helped him, and jointly confronted the enemies of Islam till the falsehood was defeated, and God's word prevailed'.

كَانَتْ كَلِمَةُ اللّٰهِ جِيَ الْعُلْيَا وَلَوْ كَرِهَ الْكَافِرُوْنَ

Read again the verse of the Chapter *Al-Anfal* where Allah mentioned it in the Holy Quran. Right after the mention of the cave *Thaur*, Allah says in the Holy Quran, (Chapter *Al-Tauba*, Verse 40).

وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى وَكَلِمَةُ اللّٰهِ جِيَ الْعُلْيَا

Allah says that the grandeur that was established by the Prophet[saw], now Allah's words would be fulfilled by the migration in it. The words that were addressed to Hadhrat Abu Bakr[ra]:

اِنَّ اللّٰهَ مَعَنَا

Allah will once again fulfill them, and his prophecy would prevail and soar, and would be fulfilled. Hadhrat Ali[ra] acknowledged, 'When Hadhrat Abu Bakr[ra] faced mishaps, he absorbed God's support with courage, and extreme sacrifice till the point'.

زَاغَ الْبَاطِلُ وَزَهَقَ كَانَتْ كَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا

'Again God's words prevailed and falsehood was defeated'.

وَلَوْ كَرِهَ الْكَافِرُوْنَ

'Whether disbelievers like or not, God's words always prevail'.

The references are in front of you, and the history also clearly supports it.

Signs of the True Khulafa

A Quranic verse says,

لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

'Allah the Exalted will make them *Khulafa* in the earth'. God could have just said,

لَيَسْتَخْلِفَنَّهُمْ

'that they would be made *Khulafa*. Why was

فِى الْاَرْضِ

added? It has many explanations, but one of the explanations is that Allah the Exalted wanted to tell that Islam would get grandeur through the *Khulafa* who would be the manifestation of the *Khilafat-e-Rashida* right after Muhammad Arabi[saw].

A major disturbance took place in the inner land of the Arabia after the demise of the Messenger[saw], and that disturbance was that people renounced (religion), Musailma Kazzab raised an army, people refused to pay Zakat, and such circumstances occurred that people wondered about the directive to send a very large mighty army of 20,000 to the Syrian border.

What happened was that the Messenger[saw] before his death ordered to send a mighty army under the command of Hadhrat Usama Bin Zaid to the border of Syria. Hazoor[saw]

died, and Arab went through an extraordinary transformation that changed the circumstances. The sending of the army of Usama appeared odd under the prevailing circumstances, even Hadhrat Omar[ra] whose political insight is accepted by the Europeans personally requested Hadhrat Abu Bakr[ra], 'Oh *Khalifah* of the Messenger! The circumstances demand some changes regarding this army, we should deliberate more'. But the one in whose ears the words of the Messenger[saw] of Allah were resonating that he heard from the blessed tongue of the Messenger[saw],

لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

'God will be with you, God's companionship will be with you', he said, 'No, Oh Omar! This cannot happen. I, Ibn-e-Abi-Kahafa am a meek person, should I reject Messenger's[saw] verdict? It is impossible. The thing that the Messenger[saw] of Allah said and did is final and definite. The army will go, and definitely go, the army of Usama will not be stopped under any circumstances'.

People said that Usama was young, some elders were also included in the army, and at least the leadership should be changed for the sake of some variation. Hadhrat Abu Bakr[ra] rejected it and said that it was impossible, and *Ibne Abi Kahafa* would not change the one appointed by the Messenger-[saw] of God. He said that the army would go under the command of Usama and definitely go.

He went outside Medina to see off the army, made Usama ride on the horse and himself walked on foot. Usama again and again said, *'O' Khalifah* of the Messenger of God! Either you also ride on the horse with me, or let me get down'. He said, 'No, neither this, nor that would happen'. It meant that neither he would ride on the horse, and nor would he (Usama) walk on foot. Hadhrat Abu Bakr[ra] wanted to honor him in front of the army. So Hadhart Abu Bakr[ra] sent this army of Usama in the time of great disturbances under adverse conditions. After the death of the Messenger[saw], Allah the Exalted brought these unusual circumstances that created an issue for the Muslims. Why? Because God the Exalted wanted the *Khilafat* to resolve this issue.

Then another big problem for Muslims was the two great states of Caesar and *Khosroe* who wanted to swallow up the Muslim state. Initially people thought that it was a short-lived thing, a matter of a few days, the system of Arabs was not going to survive. But when they realized that it was not an ordinary incident, rather a heavenly manifestation that has produced unity and accord among the people, and has filled them with a divine vigor. They succeed and triumph wherever they go in the east and the west. They felt fear, and the states of Caesar and *Khosroe* schemed to attack the country of the Arabs to eliminate and annihilate the Islamic state.

Now the Muslims faced two great threats. Allah the Exalted established *Khilafat* to counter the external dangers as well as for the the cleansing and eradication of the internal threats. *Khilafat-e-Siddiqi* was established to counter the first issue, the issue related to the internal discord. Hadhrat Abu Bakr[ra] bravely tackled it, and did not entertain the question of relaxation of commandments of *Zakat*. He fully enforced the Islamic *Shariah* because God said,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

'I will prove in the world that I appointed Abu Bakr[ra]

the *Khalifah*, I appointed Omar[ra] the *Khalifa*, I appointed Uthman[ra] the *Khalifah'*.

The wrongdoers say that they were not *Khulafa*, they schemed to become *Khulafah*. This is a false claim and a lie. The God of the heavens testifies,

لَيَسْتَخْلِفَنَّهُمْ

that He made them *Khulafa*, and their *Istikhlaf* (to make *Khalifah*) would be established till the end of the world.

For 1400 years people opposed this belief. In this age, the one who was sent as the Judge and the Arbiter also testified that Hadhrat Abu Bakr[ra] was a true *Khalifah*, Hadhrat Omar[ra] was a true *Khalifah*, and Hadhrat Uthman[ra] was a true *Khalifah*.

- Allah the Exalted said,

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

'One of the signs of the true *Khalifah* appointed by God is that the religion chosen by God for them is strengthened in the world by them'.

This is such a sign that even the blind could see it. All the testimonies of history and the entire world prove it that the religion got firmly established through *Khulafa-e-Rashideen*. Some people in this age who sit at various places in Lahore published some flyers and writings. They produce doubts, spread disorder, and act like

وَالْمُرْجِفُوْنَ فِى الْمَدِيْنَة

but God said that these things existed in the times of *Khilafat-e-Siddiqi*, and also in the *Khilafat-e-Farooqi*. God said, 'Look, My law is

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

the sign of *Khalifa-e-Rashida* is that through him Allah the Exalted strengthens the religion in the world chosen by Him for the Muslims, the religion established by Him'.

Think carefully, how many victories of the Islamic religion were due to Hadhrat Abu Bakr[ra]? How did it spread around the corners of the world, and the whole Arab once again entered into Islam? At the time of the death of the Holy Prophet[saw], congregational Prayers were held only in two places, but it was not because of the determination of Hadhrat Abu Bakr[ra], rather it was the result of the Divine support that was with him that the entire Arabia from the North to the South, from the East to the West again resonated with the slogan of unity. Is it not a proof of the truth of Hadhrat Abu Bakr[ra]? Is it not the sign of the words of the Majestic God,

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

'He will establish the religion through them', was fulfilled with *Khilafat-e-Rashida* and will continue to fulfill till eternity.

Today's people of Lahore and other places as well should open their eyes and see how God triumphed Ahmadiyyat - which is not a new religion, it is the Islam of 1400 years ago but with its new *Tafseer* (commentary) as described by Hadhrat Ahmad[as] – in the East and the West, in Europe, Asia and Africa. Is it not a proof of the fact that Allah the Exalted is still helping and supporting the *Khalifa-e-Rashid*? You are blinded; you do not have the light and vision in your heart, open your eyes. God's book says,

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

'God's support will be proven for the *Khalifah-e-*

Rashidah whose religion will be made to prevail over the world'. The world keeps creating minor fears, and mischief, there are certain human necessities that are fulfilled but God's words provide true testimony that signs of *Khalifa-e-Rashid* is:

وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

All these things came to pass in the times of Hadhrat Abu Bakr[ra], Hadhrat Omar[ra], and Hadhrat Uthman[ra].

In the *Ayat-e-Istikhlaf*, Allah the Exalted said that one of the sign is:

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

that Allah the Exalted exchanges the fear of the *Khulafa* and their companions with peace. Fear does exist, discords definitely appear, but it is Allah's tradition that he turns the fear into peace through the entity of *Khilafat*, through the *Khilafat-e-Rashida.*

Look at the history of Islam, the spread of fear was so overwhelming and incessant that people were terrified, but the way the God the Exalted supported *Khilafat-e-Siddiqi,* and the way the hearts were turned around with the help of the grand signs is a clear proof of

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

Allah turned their fear into complete peace.

Then Allah wiped out idol worship and established unity through *Khilafat.* As the Prophet is the torch-bearer of unity, similarly the *Khulafa-e-Rashideen* were torch-bearer of unity. No doubt, they use resources and means. No doubt they stress upon the Jama'at's organizations. No doubt they draw the attention of the members of the Jama'at, but Allah the Exalted says,

يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

'They are firmed up in unity'. Look at the unity of Hadhrat Abu Bakr[ra], Hadhrat Omar[ra], Hadhrat Uthman[ra]. How can you say after this that you do not accept them and they were not rightful *Khulafa*?

Now at the end, I will present two references:

1. Hadhrat Imam Ja'afar[as], a revered *Imam* of *Shiites*, and we also accept him as a revered *Imam*, his saying is that someone asked him if it was permissible to decorate sword with gold, and wrap gold around its handle. He said that it was permissible and said, 'Why would it not be permissible. You ask for proof of the permission? What more could be the proof than that Hadhrat Abu Bakr[ra] adorned his sword with gold. When Hadhrat Abu Bakr[ra] does some action, then there is no question of its non-permissibility. It is clearly permissible'. The listener said, 'You are *Shiite Imam*, extremely revered for us, and you call Abu Bakr[ra] by the name of *Siddiq*?' It is written,

فَوَثَبَ الْاِمَامُ عَنْ مَكَانِهٖ

'Hadhrat Imam Ja'afar[ra] passionately stood up from his place and said, 'Yes, I believe that Abu Bakr[ra] was *Siddiq'*,

وَمَنْ لَّمْ يَقُلْ لَّهُ الصِّدِّيْقِ

'Whoever does not call Abu Bakr[ra] *Siddiq*,

فَلَا صَدَّقَ اللّٰهُ قَوْلَهٗ فِى الدُّنْيَا وَالْاٰخِرَةِ

'May Allah not make his word true in this word and in the hereafter'. (*Kashful Ghumah Un Ma'arfatul Aaimah*)

2. *Shaafi Sharah-e-Asool Kaafi*, a revered book of *Shiites* says that when Iran was conquered in the times of the *Khilafat* of Hadhrat Omar[ra], Yazad Jar's daughter also appeared in the court of *Khilafat*. She was given in marriage to Hadhrat *Imam* Hussain[ra], and Hadhrat Ali[ra] proposed the name 'Shehar Bano' for her and gave news of an excellent son from her. (*Shaafi Sharah-e-Asool Kaafi, Kitabul Hajjah*, Volume 3, Part II, page 204, Published in *NilKashoor*). It is evident from this that the pious lady from whom the whole chain of *Sa'adat* started was herself a blessed fruit of the victories of the *Khilafat-e-Farooqi*. It is a point to ponder, if the *Khilafat-e-Farooqi* was not lawful then how could its fruits be lawful? Therefore the truth is that the *Khilafat-e-Rashideen* were rightful, and the objections are false and a later fabrication.

As the time is running out, I will present only one reference of Hadhrat Maulana Abdul Karim[ra]. His book *Khilafat-e-Rashida* deserves a keen reading by all Muslims.

Hadhrat Maulvi Sahib[ra] writes:

'God the Exalted's esteem, *Khatamun Nabiyyin's* esteem, his living prophethood's esteem is in accepting the *Khilafat* of Hadhrat Abu Bakr[ra], Hadhrat Omar[ra], Hadhrat Uthman[ra] as the Promised *Khilafat* with full faith and complete conviction according to the prophecies of the Holy Qur'an. And truthfully, this acceptance and acknowledgement is not a favor to God the Exalted. God's actions have emphatically proven that they were the Promised *Khulafa' (Khilafat-e-Rashida*, Part II, page 48).

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HADITH

Hadhrat 'Abdur Rahman bin Sa'd[ra] relates that the Holy Prophet[saw] appointed a man from the *Azd* tribe by the name of Ibnul-Lutbiyyah as collector of *Zakat*. When he returned from his assignment he reported: "This and this I have collected as *Zakat* and that and that are gifts presented to me. Thereupon the Holy Prophet[saw] ascended the pulpit, praised and glorified Allah and said: 'I appoint a man from among you to carry out some duty in connection with that which Allah has committed to me and he comes back and says: 'This is yours and that has been presented to me as a gift.' If he is telling the truth why did he not sit in the house of his father or mother so that his gifts should have come to him? By Allah, if any one of you should take any thing to which he has no right, he will meet Allah on the Day of Judgment carrying that thing. So let me not see any of you meet Allah carrying a grunting camel or a mooing cow or a bleating goat.' Then he raised his arms so high that the white of his armpits became visible and his supplication went up: 'Allah, I have conveyed Thy command.' "

(Muslim kitabul imarah bab tahrim hadaya al'amal)

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HUMANITY FIRST

DONATE TIME AND MONEY

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ZIKR-E-HABIB

Maulana Shamshad A. Nasir

The topic of my speech is "*Zikr-e-Habib*" which translates as, mention or remembrance of a beloved one. In particular, I am going to talk about our beloved Hadhrat Masih Mau'ood[as]. In my earlier speeches on this topic, I have presented selected events from the life and character of Hadhrat Masih Mau'ood[as] for the purpose of the training of our members. In today's presentation I will talk about two aspects of his personality: his kind relationship with his family members, and his good-natured dealings with his companions and friends.

Hadhrat Masih Mau-'ood[as], in all his actions, is the true reflection of the Holy Prophet[saw]. The Great favor of Prophet Muhammad[saw], on women, was re-established in actions and words through the Promised Messiah[as]. The condition of women prior to the coming of the Promised Messiah[as], was just the same as the condition of women prior to the coming of the Holy Prophet Muhammad[saw]. Muslims in general had abandoned the teachings of the Holy Qur'an and the example of Prophet Muhammad[saw]. They would read meaning the best among you is the one who is the best with his family, and recite meaning treat your women with kindness. But in reality they would consider that null and void. The Promised Messiah[as] through his actions revived the teachings of the Holy Qur'an and *Sunnah*. The Promised Messiah[as] once again demonstrated a living example for the world. Of his books, one in particular, *Kashti Nooh*, and especially the section presented in "Our Teachings," must be read in this regard.

Now a days one hears about the domestic disputes between husband and wife in the Western society. Unfortunately, due to following this society blindly, and ignoring the Islamic teachings, some of the Muslim households have been ravaged by this fire also.

Hadhrat Maulvi Abdul Karim Sahib[ra] states that since Hadhrat Masih Mau'ood[as] took on the heavy and delicate responsibility of marriage, there never was a moment when the fire of domestic dispute ever sparked. He says, "There is one dangerous flaw that is the basis of all domestic disputes which needs correction. That flaw is the habit to criticize and get irritated about minor things .... I swear that Hadhrat Masih Mau'ood[as] did not have a bit of this satanic vice."

On this note, Maulvi Abdul Karim Sahib[ra] gives an account of the time when Hazoor was in *Amritsar* because of a debate with the Christian minister Abdullah Aatham, and there were other people who had also come to hear that debate. Hadhrat Maulvi Abdul Karim[ra] says that one evening Hazoor[as] had a severe headache and when he came out among his companions, Munshi Abdul Haq Sahib saw his condition and out of deep love for Hazoor[as] inquired about Hazoor's[as] health. He suggested that Hazoor's[as] work was very delicate and because he had great responsibilities, he should take care of his health and a special nutritious meal must be prepared daily for his consumption. Upon hearing

that Hazoor[as] said that he agreed with Munshi Sahib and went on to say that he has mentioned this in his house a few times but the ladies get involved in household tasks and they tend to overlook his request. Munshi Abdul Haq Sahib told Hazoor[as] that such neglect happened because Hazoor[as] did not admonish them and did not intimidate them. Munshi Abdul Haq Sahib went on to say that when he demanded special attention be given for the preparation of his meals, his directions could never be ignored or else, meaning that he would enforce discipline. Hadhrat Maulvi Abdul Karim[ra], who was also present at the time, stated that he was not only pleased to hear what Munshi Abdul Haq Sahib had to say about disciplining ladies of the house but also favored Munshi Sahib. Maulvi Abdul Karim Sahib[ra] said that he told Hazoor[as] that he should also admonish ladies and enforce his wishes. Upon hearing that, Hazoor[as] responded with a smile and said that;

"Our friends should refrain from such behavior."

Hadhrat Masih Mau'ood[as], in explaining the purpose of his advent, states:

"You bring about such a change in yourself that you become a new person. Therefore, each one of you should understand this secret and undergo this change, so he can say that indeed he is different than before."

The lesson to be learned from this story is that we need to improve our behavior and conduct. We should completely follow the teachings of Holy Prophet Muhammad[saw] and it is only due to self-reformation that a revolutionary change in society will take place. The Holy Prophet[saw] did it 1400 years ago. We can do it today.

About appropriate dealings with women, Hadhrat Masih Mau'ood said, "Except for any indecent behavior, men should put up with all sorts of shortcomings and failings of ladies. I consider it shameful that being a man we pick a fight with a woman. Allah has made us men and we should express our thanks by being kind and compassionate towards women."

Once, someone complained to Hazoor[as] about an individual's harsh behavior towards his wife. Hazoor[as] expressed his displeasure and said, "Our friends should not be like that."

On another occasion, someone complained about the rude behavior of another friend towards his wife. Upon hearing that, Hazoor[as] talked at length about the dealing with women. He went on to describe his own condition by saying that: "once he called out loudly to his wife and he felt that his sharp tone was because of the sad expression of his heart. Though his tone was loud, he did not say any harsh or offensive words. Even then, he says that he indulged in seeking forgiveness or *Istighfar* and offered *Nafl* prayers with great humility and meekness, gave *Sadqa* too and felt that his using a sharp tone must be because of some unintended disobedience to Allah."

How many of us seek Allah's forgiveness for the harsh words we speak? Let alone for the harsh tone we think we may have used.

What a wonderful example Hadhrat Masih Mau'ood[as] set for us to follow. It was due to this kind treatment with his wife, that Hadhrat Yaqoob Ali Irfani Sahib[ra] says that after Hadhrat Masih Mau'ood[as] passed away in Lahore, his blessed dead body was placed on the lawn of the

house. He, along with other companions, was performing security duty. He stated that Hadhrat Amma Jan, the wife of Hadhrat Masih Mau'ood[as] came out and said to Hadhrat Masih Mau-'ood[as],

"You were the moon of the prophets. Because of you, angels descended on my house and God spoke." This sentence alone testifies the kind treatment and best dealings of Hadhrat Masih Mau'ood[as] with his wife, that she gave such a grand testimony about his character.

Now I draw your attention towards Hadhrat Masih Mau'ood's[as] relationship with his companions and friends. This attribute of friendly relationship with companions is a quality of believers. When Prophets of Allah come in this world, one of the reasons of their advent is to establish the environment of love and friendship among people. True love and brotherhood are only promoted under a true faith.

Once Hadhrat Masih Mau'ood[as] said this about making vows of friendship, "This is my belief that when one becomes my friend then I have the utmost regard for that person, so much so that I never cut off my ties with him no matter how he turns out to be. And if that person cuts off ties with me on his own then I am helpless even though my belief is that if one of my friends falls down drunk, in the middle of the marketplace, I would not hesitate to pick him up."

He stated that "The vow of friendship is very precious and one should not waste it. No matter how unfitting and unbecoming a behavior from friends, one needs to patiently endure it." Hazoor[as] did not care much for those who had no tolerance for friends.

Babu Muhammad Afzal Sahib was a pious young man of the community of Promised Messiah[as]. He used to live in Africa and was very well-off. He had two wives and both of them lived in Qadian.

In 1899 he wrote a letter to Hadhrat Maulana Hakim Nuruddin Sahib[ra] and sent him some funds, requesting that one of his wives come to Africa, and stated that if she refused to come then he would divorce her. Hadhrat Maulana Nooruddin Sahib[ra] presented that letter to Hadhrat Masih Mau'ood[as]. When Hazoor learned of its contents, he expressed his displeasure by saying, "We will see when he divorces his wife. Go ahead and write to him that a person who is willing to cut off ties with dear and near relations like his wife over a petty thing, how can he remain faithful with us."

This expression of displeasure of Hadhrat Masih Mau'ood[as] actually worked as an incentive, for Babu Afzal Sahib, left Africa and came back to Qadian and made a pledge in his heart that no matter what happenes, he would not leave Qadian and would stay the rest of his life in the company of Hadhrat Masih Mau'ood[as].

At this point, it is worth mentioning that at the time of Hadhrat Masih Mau.ood[as], the Jama'at published two newspapers: *Al- Badr* and *Al-Hakam*, and *Al-Badr* is still in circulation. Hadhrat Masih Mau'ood[as] called these two newspapers his two helpful arms.

The person who initiated the newspaper *Al Badar* was this same Hadhrat Babu Muhammad Afzal Sahib.

Hadhrat Abdul Karim Sahib[ra] narrates that *Al-Badar* was published even in the face of several difficulties and challenges, under Babu Afzal Sahib's supervision. Maulvie Abdul Karim Sahib[ra] states that

very few people knew about the sacrifice Babu Afzal Sahib and his family made for the publishing of *Al-Badar*. He spent his own funds to publish the newspaper. There were times that Babu Afzal Sahib and his family did not get enough to eat during the day and many a night they slept without eating and many a time they only ate chick pea bread with salt and pepper. There were times that they did not have enough money left to buy firewood. Whatever they had, they spent on the publication of this newspaper.

This great transformation took place only because of his desire to be close to Hadhrat Masih Mau'ood[as]. This only happened because he listened to the advice of Hadhrat Promised Messiah[as].

What a remarkable transformation. On one hand, in pursuit of worldly pleasures, he was willing to break his covenant with his wife, for not coming to Africa, and on the other hand, honoring his covenant to such a degree with Hadhrat Masih Mau'ood[as] that made many a companion envious.

Now I will tell you another fascinating incident. Honoring friends may be relatively easy, but maintaining the standard of friendship with strong enemies can be a real challenge. But not with Hadhrat Masih Mau'ood[as]. Maulvie Mohammad Hussein Batalvi became a staunch enemy of Hadhrat Masih Mau'ood[as] after Hazoor[as] claimed to be the Promised Messiah and Imam Mahdi.

Mohammad Hussein Batalvi was, at the time of publication of *Braheen Ahmadiyya,* an outspoken and devoted supporter of Hadhrat Masih Mau'ood[as]. Maulvie Mohammad Hussein Batalvi in his review of *Braheen Ahmadiyya* stated that he personally knew Hadhrat Mirza Ghulam Ahmad Sahib. At that time he was so fond of Hazoor[as] that he considered it his honor to assist Hazoor in doing his ablution. But when Hadhrat Masih Mau'ood[as] declared that he was the Imam of the Age, he strongly disagreed and his hostility was such that he personally undertook a tour of India to issue *fatwa's* of *Kufar* against Hazoor[as] and to incite people to murder Hazoor's[as] followers. He dedicated his publication *Ishaat As-Sunnah* against the cause of Ahmadiyyat.

Maulvie Mohammad Hussein would go to Battala Railway Station for the sole purpose of keeping truth-seekers from going to Qadian. He was so blinded by his animosity against Hazoor[as] that he even testified against Hazoor[as] in a fabricated murder case.

Hadhrat Masih Mau'ood[as] knew about Maulvi Mohamed Hussein's animosity but because he once was friendly with him[as], The Promised Messiah[as] always tolerated him and gave him courtesy. Many of the subscribers of Maulvie Mohammad Hussain's paper *Ishaat As-Sunnah*, joined Ahmadiyya Jama'at and then stopped subscribing to his newspaper, after settling their accounts. Maulvie Mohammad Hussein Batalvi would not stop billing them even though they did not owe anything to his paper. These people would write to him that their accounts were clear and they no longer subscribed to his paper, but Maulvie Mohammad Hussein insisted and kept on billing them. Maulvie Hussein once asked a companion of Hadhrat Masih Mau'ood[as], Hadhrat Yaqub Ali Irfani Sahib, to deliver a letter to Hadhrat Masih Mau'ood[as] demanding money from those people who had joined Jama'at Ahmadiyya. Hazoor[as] upon hearing this

directed Irfani Sahib to advise those members to not try to settle their accounts with Maulvie Mohamed Hussein Batalvi, but to fulfill his demand for payment. Hazoor[as] directed them to give him money and consider doing it as a favor.

Hadhrat Irfani Sahib[ra] said that Hazoor[as] always cared about Maulvi Mohamed Hussein Batalvi and was always concerned for him. And he sometimes even recollected about this pledge of friendship. In this regard the Promised Messiah[as] said this couplet:

وَ وَاللّٰہِ لَا اَنْسٰی زَمَانَ تَعَلُّقٍ

وَلَیْسَ فُؤَادِیْ مِثْلَ اَرْضٍ تَحَجَّرُ

And by God, I do not forget the time of good relation and my heart is not like the barren land.

This couplet truly shows the condition of Hazoor's[as] feelings about a man who was once his friend and then became a staunch enemy. Irfani Sahib[ra] quoted, once Maulvie Mohammad Hussein Batalvi said, "You don't know Mirza Sahib; even now he would do for me whatever I would ask of him."

In the later days of Maulvie Mohammad Hussein Batalvi's life, the publication of his newspaper suffered several financial setbacks. He did not have enough money to publish that paper. He asked another enemy of Hadhrat Masih Mau'ood[as], Maulvie Sana Ullah to assist him with publishing his newspaper. Maulvie Sana Ullah, in order to publish Maulvie Mohamed Hussein's newspaper, asked him for advance payment. For whatever reason, Maulvie Mohammad Hussein did not like that, and asked Hadhrat Masih Mau'ood[as] instead. Hadhrat Masih Mau'ood[as] readily offered to help him. Even though it meant publishing the newspaper which Maulvie Mohammad Hussein dedicated against Hadhrat Masih Mau'ood[as].

All through out his writings, the Promised Messiah[as] outlined the purpose of his advent. The purpose of the coming of the Prophets is that they transform actions and morals of the people. If a person does not change his behavior and does not bring about spiritual transformation in oneself then one's belief is of no use. Therefore it is the responsibility of each member of the Ahmadiyya Muslim Community to give the utmost priority and importance to his or her promise of *Bai'at* about which our beloved Imam Hadhrat Khalifatul Masih[aba] is repeatedly drawing our attention. It is not possible to have a righteous society without pious transformation of an individual. Therefore, it is with great thought and with complete conviction that we should follow the teachings of Islam and Ahmadiyyat.

In the end, I would like to mention the advice of Hadhrat Masih Mau'ood[as].

Hadhrat Dr. Hashmat Ullah Khan Sahib[ra] stated that, "A few days prior to Hazoor's demise, Hazoor finished *Zuhar* and *Asr* prayers in a room in the house of the late Khawja Kamal Uddin Sahib. He then sat among 15 or 20 of his companions and advised them, and to this day Dr. Sahib says that he remembers these words of Hadhrat Masih Mau'ood[as], "The members of Jama'at Ahmadiyya should be very much concerned because on one hand hundreds of thousands of people call them *kafir* (disbelieve) and on the other hand if they are not considered true believers in the sight of Allah, then it is a double loss for them.

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RAISING AHMADI CHILDREN IN THE WEST

Nasir Mahmood Malik

Our Lord, grant us of our spouses and children the delight of *our* eyes, and make us a model for the righteous. *(25:75)*

Introduction

Raising children is essentially a life long process that requires active participation by both parents. It starts with the parents' belief and value system – what they stand on and what they stand for – and continues in various ways as long as they have children. It is an amazing process to gain humbling awareness of one's shortcomings and a profound opportunity of self-improvement for the parents.

As I discuss this topic today, I am mindful of the fact that it is easier to talk about it than practice it. However, we all need to understand some of the basic Islamic principles about raising children and our success will be determined by the extent to which we can put these principles into practice.

Goal/Purpose

It is said that to be successful at anything, start with the end in mind, plan for it and prepare for it. So, if we wish to raise Ahmadi Children, we first need to know the end result we desire. Our goal is to raise children who will be able to fully discharge their obligations to Allah (*Haqooqullah*) as well as their fellow human beings (*Haqooqul Ibad*). Briefly:

Haqooqullah includes the worship and remembrance of Allah, fasting, *zakat*, *Hajj*, etc.

Haqooqul Ibad implies being a good son/daughter, husband/wife, father/mother, relative, neighbor, friend, and a responsible, law-abiding citizen.

Raising Ahmadi Children also implies raising them per the Islamic standard, not the standard of the West or the East. This is because we believe that Islam is the most complete religion for mankind, Holy Qur'an is the perfect guidance, and Holy Prophet^{saw} is the best role model.

Therefore, it is critical to differentiate between the Islamic values and traditions, and our cultural preferences and biases; especially in the West where the social values and norms are fundamentally different from those espoused by Islam.

According to the Holy Qur'an, the Islamic standard of existence is the Worship of Allah as we read: I have not created the Jinn and the men except that they may worship me. *(51:57)* So, when we say *Haqooqullah* and *Haqooqul Ibad*, we mean emulating the attributes of Allah and obeying all His commandments to the best of our abilities. In other words, the purpose of all our endeavors and interactions should be the pleasure of Allah. Therefore, the litmus test for the propriety of our priorities, preferences and thought processes should be their alignment with the pleasure of Allah, not the pleasure of our peers or the society around us.

We find a wonderful prayer in the Holy Qur'an: My Lord, grant me *the power* that I may be grateful for Thy favor which

Thou have bestowed upon me and my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. *(46:16)*

This prayer constitutes a perpetual cycle of conduct and aspirations for parents as well as children, a seamless transition between generations. Thus, as parents we need to live according to the will of Allah and train our children to do the same.

Methodology (Role Model)

Given this lofty goal, let us look at the methodology of proper parenting.

1. We should mind the big picture and continually reflect upon the long term implications of short term actions. A seemingly benign choice by us may terminally affect our children. So, how we choose to live today will largely determine how our children will live tomorrow.

2. We should know that our deeds speak louder than our words. We need to be role models for our children in everything good and realize that raising children is not a set of tasks or chores; rather it is a way of life. And, only a healthy and meaningful way of life is worth living.

3. We should remember that most habits are easier to adopt and cultivate in the earlier years; however, bad habits developed earlier are very difficult to get rid of later. As it is said that well begun is half done, it is important to nurture good behavior in our children from the beginning; which means the young parents need to adopt Islamic Lifestyle sooner than later.

4. We should note that in their formative years, children learn by copying or following directions. However, as they grow older, we need to train them to make right choices on their own. As it is said, give a man a fish and you feed him for a day, but teach him how to fish and you feed him for life. The children need to learn to differentiate between right and wrong and the consequences thereof so they can make the right choices on their own.

5. We need to be consistent and constant in our parenting efforts. The importance of both parents being on the same page and working toward the same goal with a mutually supportive and harmonious approach can not be overemphasized. Serious differences and disputes between parents are damaging to the children emotionally as well as psychologically.

In short, proper parenting requires thoughtful planning and preparation. Our young parents or parents-to-be should plan and prepare for the critical lifestyle transitions; first from their playful, self-centric, bachelor lifestyle to a married lifestyle that deserves adjustments, give and take, and sharing and caring for the spouse as well as the in-laws, and then to a more mature and responsible, family-centric lifestyle once they are blessed with children.

Throughout these transitions, they need to be realistic about their ambitions, expectations, and challenges that lie ahead. For proper preparation, they need to understand Islamic

teachings and seek sound advice from competent sources. They may get in trouble if they only talk to their peers and friends. They should consult more mature and knowledgeable elders and embrace them as mentors.

Some Islamic Principles

Now, let us look at some critical Islamic principles for raising children. Our western society prides itself for freedom. But, with freedom comes the responsibility of choice. Islam shows us right from wrong and guides us to the path of making the right and responsible choices.

Supplications (*Dua*)

First and foremost, our parenting efforts must start with supplications to Allah. The Holy Qur'an teaches us to pray for pure offspring in the words of Hadhrat Zachariah[as]: My Lord, grant me pure offspring from Thyself. *(Al-Imran, 3:39)*

So, the notion of raising Ahmadi children should be on our minds even before our children are born. We should be praying for not only our children but also for our spouses and ourselves. As I recited in the beginning, we should pray:

Our Lord, grant us of our spouses and children the delight of *our* eyes, and make us a model for the righteous. *(25:75)*

Prayers (*Salaat*)

We should be focused on teaching and training our children to love Allah, pray to Allah, and trust in Allah. We find in the Holy Qur'an that Hadhrat Ibrahim[as] used to pray: My Lord, make me observe Prayer, and my children *too*. *(14:41)* Similarly, the Holy Qur'an teaches us: Enjoin Prayer on thy family, and be constant therein. *(20:133)*

Now, there is a narrow window of formative years to accomplish this in. And, it will happen naturally if the children see their parents and elders doing so. In the beginning the children will playfully pick up the habit of praying by just copying their parents. The Holy Prophet[sa] said that at age 7, the parents should formally inspire their children to join in prayers. At age 10, as they get exposed to other interests and may get distracted, the parents should admonish them to be regular in daily prayers. However, after age 12, the parents may only remind them about it. If the parents heed this advice, they will not have to anguish later on.

Hadhrat Khalifatul Masih IV[rh] used to say that he learned to be regular in daily prayers because his mother insisted on observing the daily prayers, on-time, in congregation, in the mosque. In his early childhood she had him lifted off his bed and put under water if he did not wake up for Salaatul Fajr. Strict adherence to the five daily prayers fosters discipline, responsibility and purity in children.

Initially, ensuring punctual observation of the daily prayers is important. Later on, by the Grace of Allah, the quality of their prayers will improve and their love for and trust in Allah will naturally follow. And finally, according to the Holy Qur'an, their prayers will safeguard them against indecency and evil. *(Al-Ankabut, 29:46)*

Company of the Truthful

We should watch the company our children keep. The Holy Qur'an teaches us: Be with the truthful. *(9:119)* Here again, if we as parents are truthful and keep company with the truthful, our children will naturally follow. It is said

that a man is known by the company he keeps. In the past it meant the physical company. Today, however, it is also the virtual company we keep.

With the advent of the ubiquitous electronic gadgets, the temptation is to mindlessly spend more time in the virtual company than some time in the purposeful physical company. We can waste our free time on TV, DVDs, IPods, MySpace, YourFace, Youtube, and Chat rooms; or invest our precious time in the Remembrance of Allah, the mosque, purposeful readings, meaningful discussions, watching MTA, and getting to know the truthful.

Unfortunately, we have the propensity to take the easy way out. Most of us have relatively easy access to this irresistible virtual world. But, it is insane and a slippery slope. On the other hand, the company of the truthful and pursuit of some larger than life goal seem difficult and boring. It is a struggle and requires high resolve and serious forethought.

While modern technology is wonderful and unavoidable, it is the end to which we employ it that is of the essence. It can provide easy and affordable access to the company of the truthful. So, for starters, the key word is balance. Till we can instinctively embrace the company of the truthful, the least we should do is be highly selective and strike a balance between the mundane and the sublime.

To motivate ourselves for this difficult choice, we need to take a hard look at the long term consequences of our preferences and priorities. Would our choices result in fantasies, frustrations and desperation or would they result in ambition, exuberance, and satisfaction? What behavior would our choices drive in us and in our children? Another way to make the right choice is to ask, would I do this if my parents or others were watching?

If we become truthful, be in the company of the truthful, and buy what we need rather than whatever is available or affordable, we will be able to influence our children to be truthful, keep company with the truthful, and make proper use of the modern technology. As parents, we should be our children's first and foremost company. If we develop a bond of mutual understanding, respect, compassion, trust and confidence with our children, they won't need to look elsewhere for company.

Wisdom

We need to do parenting with wisdom. According to the Holy Qur'an:

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. *(16:126)*

Wisdom demands moderation. The Holy Prophet[saw] said: Moderation is best in all affairs. When parenting we need to find a balance between negligence and indulgence, and trust and suspicion. Similarly, we need to know the difference between advising and nagging, and monitoring and snooping. This is especially critical when the children are in their adolescence.

Wisdom also demands that we 'know' our children by getting personally involved in their lives with mutually respectful, frank and honest communication. We must know their friends, interests, aspirations, challenges, preferences, priorities, and tendencies. We should coach, assist and support them in solving their problems.

However, the focus of our parenting should be *Islah*, that is, behavioral reformation. We should

evaluate and rethink our parenting approach if our actions or comments appear to be resulting in contemptuous or rebellious reaction in our children. We should be firm but polite with them.

On the other hand, we should know our own limitations and seek appropriate professional help, if necessary, for the physical and mental health of our children in a timely manner. A stitch in time can save nine; any procrastination in this regard can have serious consequences.

Wisdom also requires proper anger management. At times, parenting can be very stressful, frustrating, or at times enraging. Some situations can easily spin out-of-control. At such times, we need to swallow our pride, exercise self-control, and refrain from meaningless threats and verbal or physical abuse.

The Promised Messiah[as] said:

An individual with self-respect and self-control, who is also forbearing and dignified, has the right to correct a child to a certain extent or guide the child. But a wrathful and hot-headed person who is easily provoked is not fit to be a guardian of children. *(Malfoozat, vol. 2, p. 4)*

Regarding the corporal punishment, the Promised Messiah[as] said:

Beating of children is an act which can be termed as a sort of polytheism (*shirk*). It actually means that the ill-tempered person makes himself a partner of God in giving guidance and sustaining the creatures.

I wish that, instead of punishing children, parents would resort to prayer, and would make it a habit to supplicate earnestly for their children as the supplications of the parents for their children are particularly accepted by God. *(Malfoozat, vol. 2, p. 4)*

Fair Treatment

Islam teaches us to treat our children fairly and respectfully. The Holy Prophet[saw] said: Respect your children and cultivate good manners in them. (*Ibne Majah*)

Each child has a unique nature and a distinct set of strengths and challenges. As such, each child deserves a unique parenting approach. What works for one child may not work for another. However, no child should have any complex about his or her sibling being the favorite child.

Hadhrat Nu'man ibn Bashir[ra] relates that his father took him to the Holy Prophet[saw] and said: I have gifted one of my slaves to this son of mine. The Holy Prophet[saw] asked: Have you done this for all your children? He answered: No. The Holy Prophet[saw] said: Be mindful of your obligation to Allah and do justice between your children. Do you desire that your children would behave equally well towards you? He said: Certainly. The Holy Prophet[saw] said: Then why don't you? (*Bukhari & Muslim, #1779/p297*)

General Behavior

Regarding general behavior and attitude, Islam teaches us to: Vie with one another in good works. *(Al-Baqarah, 2:149)* So, we need to inculcate in our children a competitive attitude and a mindset of doing their best in everything good, particularly in learning religious and secular knowledge.

The Holy Prophet[saw] said: Acquisition of knowledge is obligatory upon every Muslim man and woman. (*Baihiqi*) We should nurture a knowledge-centric culture not money-centric. Our children should not get distracted from their long term educational and professional goals due to their

short term money making opportunities.

As humble followers of the Seal of the Prophets-saw and the Messiah[as] of this age, we and our next generations need to be the moral and spiritual leaders of the world, and for that we need to excel others in religious and secular knowledge.

Jama'at Role

Now, what role can and should the Jama'at play in raising Ahmadi Children? The best thing the Jama'at can and does do, under the Divine Institution of *Khilafat*, is to invite us all to volunteer our time and services for it. What we can gain from Jama'at is directly proportional to what we invest in it. If we wish to raise our children properly, we should selflessly serve the Jama'at with our families.

Active participation in Jama'at and auxiliary activities provides a meaningful alternative to the wasteful activities in a healthy social environment. And, with the current technology, distance should not be an issue. We can participate through MTA, e-mails, teleconferences, and the like.

Conclusion

We must remember that our children are but a sacred trust with us from Allah and raising children is a very serious, difficult and humbling undertaking. Allah warns us in the Holy Qur'an:

Prove not false to your trusts knowingly; and know that your possessions and your children are but a trial. *(8:28-29)*

Parenting requires infinite patience and prayers. The Holy Qur'an teaches us: Seek help with patience and prayer. *(2:154)* At times, when we may seem to run out of ideas and answers we should pray: Our Lord, perfect our light for us and forgive us. *(66:9)*

I am acutely aware of the overwhelming nature of this tremendous responsibility. However, we must recognize that no matter how hard and sincerely we may strive, at the end of the day it is merely the Grace and Mercy of Allah that will save our children and keep them on the right path.

I will conclude my humble submission with a couple of statements of the Promised Messiah[as] that say it all. Hadhrat Aqdas[as] said:

"I pray for my children and require them to follow a broad set of rules of behavior and no more. Beyond this I put my full trust in Allah Almighty with the confidence that the seed of good fortune inherent in each of them will flourish at its proper time." *(Malfoozat, vol. 2, p. 5)*

Similarly, Hazoor[as] said:

"There are certain prayers that are a daily routine for me. I pray for myself that God may let me do the kind of things that would manifest His honor and grandeur and He may make me fully resigned to His will. Then I pray for my wife that He may grant me children through her who may prove to be the coolness of my eyes and who may live their lives in perfect accordance with the will of God. Then I pray for my children that God may make all of them servants of His religion." *(Malfoozat, vol. 2, p. 4)*

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SUPPORT
HUMANITY FIRST
WITH
DONATIONS

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KHILAFAT

Furqan Mehmud

Fitchburg Jama'at

Our Khilafat, your Khalifah, my Hazoor.
Inni ma'aka ya Masroor.

100 from 1908 to 2008.
Allah's blessing, Khilafat's our fate.

Siddiq, Farooq, Ghani, Ali.
Khilafat's start from *Seeratunabi.*

Our Khilafat, your Khalifah, my Hazoor.
Inni ma'aka ya Masroor.

Awwal, Sani, Salis, Rabi', Khamis.
Masih Mau'ood's Khilafat, Allah's Promise.

Hakeem Nooruddeen, first after Ja'ul-Masih.
Khilafat's start and Ahmadiyyat's unity.

Our Khilafat, your Khalifah, my Hazoor.
Inni ma'aka ya Masroor.

Musleh Mau'ood the innovator and the second one.
Blessed us with 50 years as the Promised Son.

Nasir the helper and Khalifatul Masih Third.
Love for all Hatred for None, everyone heard.

Our Khilafat, your Khalifah, my Hazoor.
Inni ma'aka ya Masroor.

Muslim Television Amadiyya, Mirza Tahir Ahmad, MTA.
Warehouse of knowledge, Glorified, *Rahmatullah allai hay.*

Khalifatul Masih fifth our spiritual guide.
Ameer-ul-Mo'mineen, we shall abide.

Our Khilafat, your Khalifah, my Hazoor.
Inni ma'aka ya Masroor

AHMADIYYA MUSLIM MISSION HOSPITAL, DABOASE, GHANA

(A BRIEF BACKGROUND OF THE HOSPITAL)

Dr. Amtul Hayee, Ghana

This hospital is situated in the western region of Ghana, Pmohor Wasa East, in a small town, Daboase. There was no other hospital in the whole district in the beginning, and the poor people of the town had to face great difficulty when they used to get sick. So by the grace of God, Hadhrat Khalifatul Masih IV^{rh} gave permission and *Majlis Nusrat Jahan* established this hospital on the 1st of December, 1993. It was the chief of the town, Nanakyinwak the 2nd. who donated her house to start the hospital. It was a 20 bed hospital with anoperation theatre, wards, a consulting room, a store room and basic hospital necessities.

The first doctor was Dr. Abdul Hafeez. He was from Pakistan and was working in Swedro Ahmadiyya Hospital, Ghana. When he was about to return to Pakistan, Hazoor appointed him to start the hospital for a couple of months. He came here along with his family and some staff members including Aunty Sofiah Inkwom, Ibrahim Quansah (still working), Yousif Johnson (still working), lab technician, Mr. Inkwom, Ibrahim Akyin (still working), Ayub Amoah (still working). The 1st driver was Usman Ankrah. A nurse Ishatta Mansary from Liberia was appointed here as a midwife by Hazoor because of the war there. At that time the doctor's residence was in a nearby timber factory -SIPL quarters. Dr. Abdul Hafeez worked here alone for 3 months. Then Dr. Ghulam Kabir and Dr. Tamanna from Bangladesh joined him in March 1994 and they all worked together for 3 months. Then Dr. Hafeez left for Pakistan. In 1997, by the grace of Allah, the Jama'at acquired a big land of 40 acres about a 10 minute drive away from the first facility during Dr. Ghulam Kabir's time and the present building in which the hospital is being run these days was built.

The inauguration of the new hospital building took place on the 15th of Nov. 1997 by the Minister of Health, Hon. Dr. Eunixw Beookman Amissah. Presently, the hospital is being run in a building which is actually constructed as an administration block, while the actual part of the building for male and female wards is just beside this block which is not complete yet, but the foundation of that building is complete. It started as a 30 bed hospital. In Dr. Kabir's time a new doctor's residence and staff quarters were also built. Due to an increasing work load new staff members were hired, including Sara Appiah as an accountant (still working), Aunty Hannah as midwife, Elizabeth Aidoo, Angelina Wirekoh (still working), Winniferd Ntrakwah (still working), Denial Arthur as lab assistant (still working), Mubarak Adam (still working). Dr. Ghulam Kabir left for further studies to the UK in 2000 and left his wife Dr. Tamanna with her children here to work for the hospital. At that time Dr. Bashir started visiting the hospital from Kokofu on weekends and was doing the surgeries. Both worked together for 6 months. Then Dr. Tamanna joined her husband. Thereafter, Dr. Bashir was running two hospitals at the same time.

In June 2001, Dr. Bashir handed over the hospital to Dr. Mohammad. Ibrahim and his wife Dr. Shumaila, who came from Pakistan. *Majlis Nusrat Jahan* sent an Ultrasound machine with them. In his time the Minister of Health donated a new theatre light, and an autoclave while the Valco trust, Accra donated an incubator for the Lab at the blood bank, and a water sterilization system.

In 2004, the Government upgraded the hospital as a District Hospital, so other nearby clinics started referring the cases here. The total number of patients gradually increased. So during Dr. Ibrahim's time the number of beds were increased to 45 beds, a scrubbing room and changing rooms were added into the hospital set up. Similarly, a separate kitchen building for the staff quarters was built. For the promotion of the message of the hospital, free medical camps were arranged by the doctors of the hospital.

In April, 2004, Hadhrat Khalifatul Masih V^{aba} visited the hospital, the doctor's residence and inaugurated the mosque which was built and donated by Dr. Ibrahim and family. *Majlis Nusrat Jahan* sent a new ECG machine for the hospital in 2004. A new ambulance for the hospital was donated by Hazoor in 2007.

In March 2006, the Government started National Health Insurance Scheme. So the influx of patients got increased. New staff hired in Dr. Ibrahim's time included Mr. Fazal Hamond as a driver, Ibrahim Hamond as a Lab assistant, Khadija Domson and Amtul Karim. All of them are still working.

Dr. Naeem Ahmed Khan and Dr. Amtul Hayee Naeem were appointed by Hazoor in this hospital. Dr. Ibrahim and Dr. Shumaila handed over the hospital to them on the 1st of Sep. 2007 and they left to UK for further studies.

In the beginning of the year 2008, God has blessed Daboase hospital with an additional land of about 4 acres with a partially constructed building which was bought by *Majlis Nusrat Jahan* last year but not directly connected with the original 40 acres, but now the land in between has also been purchased and this future property for the hospital extension is fully joined with the original area.

Since the beginning, different varieties of operations have been done in the hospital like fibroids, ovarian cysts, hystrectomies, C-sections, normal deliveries, prostate, goiters, hernias, hydroceles, appendix, and lipomas, etc. Presently, the total number of staff members who help the doctors are 22 and the total capacity of the hospital is 45 beds. The doctors and staff members are working hard day and night to run the hospital and to serve the Jama'at. They need prayers so that they could help humanity in the best way.

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'Selfishness' of Selflessness

Rizwan Khan

Our general ideal of a truly selfless act is that it be purely for the sake of others and absent of any pursuit of personal benefit; but does such an ideal actually exist? When we do a favor for a friend, help the needy, give to our parents and children, etc., do we act solely for the sake of others, or is there inevitably an element of personal gain involved? Is there such a thing as a completely selfless person? The reality of this concept of absolute selflessness, considered practically, is little more than an idealistic delusion. When pondered, one finds that there is no such thing as an entirely selfless act. The very notion of acting completely against one's own welfare without any prospect of some personal interest is suicidal.

Each action is initiated by some prospect of personal gain, whether material or otherwise. No purposeful act is devoid of the characteristic of seeking an objective or avoiding the alternative. Every form of life, even on a bacterial level, progresses on this principle of escaping a greater suffering and pursuing a greater pleasure. It is impossible to conceive a single situation in which a sane person could intend on an action, no matter how noble, which is diametrically opposed to their own interests and desires. Take the example of parents; they apparently give to their children in complete selflessness, but when examined in its more rudimentary form, we find that they have little choice to do otherwise. Even among animals, to be so selfish, as to be anything less than selfless to one's own children, is a notion so repulsive and contrary to the nature of any parent that to indulge it would involve far more suffering than that which is in self sacrifice. This basic characteristic of sympathy is so deeply engraved into our psyche that we naturally find pleasure in the suffering of self-sacrifice. Thus, we find that even in the most selfless actions, there is inevitably an aspect of pursuing some pleasure or avoiding a greater personal suffering, in the absence of which that action would never have been done. To assert that someone has acted completely against their own interests and desires for others is to attribute to that person an element of insanity, a tendency of self-destructiveness.

The difference between a selfish and selfless action is simply this, that in a selfish action, one pursues the inherent pleasure placed in fulfilling one's own needs, and in a selfless action, one pursues the inherent pleasure placed in fulfilling the needs of others. Both are essential to survival, the difference is that as life progresses towards higher complexity and awareness, its ability to function socially becomes more refined. In a social setting, selfless actions are far more beneficial than selfish actions, for in selfless actions, individual interests are sacrificed for the greater good, which ultimately carry greater benefits for individual interests. In selfish actions, the greater good is sacrificed for individual interests, which ultimately carries greater harm for individual interests; the characteristic of selfishness is only a

quality in the absence of a society, when the greater good is nonexistent and one functions individually. Consider the similitude of sports, if a player gave preference to scoring for his own ego rather than for the team, he would compromise the greater good of the team for his individual gain, and thus, ultimately suffer individually as well. Rather, if his actions were for the greater good of the team, though he would compromise individual and immediate gains, the benefit of the team would ultimately give him greater individual benefits. On the other hand, for one who was playing an individual sport, to act selflessly would be a vice and to act selfishly would be a virtue. Thus, forms of life which function communally are given an enhanced ability to perceive the pleasure of selflessness, for in their circumstances, if everyone were to behave selfishly, the community would collapse.

The more one's senses develop, the more capable one becomes of perceiving the pleasure found in selflessness. An unselfish act is simply primitive selfishness redirected in refined selfishness; it is the selfish desire to act selflessly. The true virtue of selflessness lies not in the obliteration of one's selfish desires, but in finding the 'selfishness' of selflessness. The difference between one who is selfish and one who is selfless is not that a selfless person destroys all vestiges of pursuing pleasure within himself, it is simply this, that while a selfish person finds pleasure in pleasing himself, a selfless person finds pleasure in pleasing others, such pleasure as even offsets having to personally endure suffering in its cause.

The phenomenon of sympathy is feeling pain for others. The pinnacle of sympathy is to feel the suffering of others as it were even greater than one's own. Even animals, on occasion, naturally manifest this level of sympathy, what differentiates humans is our ability to refine this capacity to such a sublime extent that, as parents suffer for their children, we are able to suffer for everyone. It is to this stage of selflessness that Allah the Almighty refers to in the Holy Qur'an,

وَإِيتَآئِ ذِى الْقُرْبٰى

And give like the giving of kin to kin. (16:91)

The manifestation of this level of sympathy is the height of selflessness, and it found its personification in the Holy Prophet[saw]. Just as a parent finds greater suffering in witnessing their children suffer than to suffer themselves, one who is an embodiment of selflessness finds every 'selfish' pleasure in alleviating the suffering of others. So great is their sympathy for others that they find it repulsive to prefer their own comfort to that of others.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

Grievous to him is that you should fall into trouble; *he is* ardently desirous of your *welfare*. (9:128)

When a person reaches such a state of self annihilation, their every selfish desire finds pleasure in selflessness. Then does that very force within a person, which previously called them towards pursuing their own personal desires, begin calling them to finding every pleasure in fulfilling the desires of others. Perhaps it was to this wonder that the Holy Prophet[saw] alluded to when he stated that my Satan has accepted Islam. (*Musnad al-Imam Ahmad bin Hambal*, pg 257).

That very voice which once invited one towards evil would now call one towards good. When one finds purpose in pain, one takes pleasure in suffering, and thus does become untouchable.

There exist varying

degrees of pleasure in selflessness. One is the simple gratification found in self sacrifice; this extent exists even among animals. There is the contentment found in deliverance from the punishment of Allah the Almighty and His reward for selfless actions; this extent is particular to humans. Then, there is a height in which a person finds delight simply in the love of Allah the Almighty, which is free of any inhibitions concerning reward or punishment. For those who are completely engrossed in their Lord, as children, often, without expecting any reward, find an inherent delight in acting out of love towards their parents, such people find every contentment and pleasure in acting out of love for their Lord. The Promised Messiah[as], describing a refined height of this phenomenon, writes, "if it were said to me that there is no reward or benefit in this devotion [*waqf*], but there will only be pain and suffering, even then, I could not stop from the service of Islam." (*Al-Hakam*, May 10, 1902)

Just as, in the eyes of one who is wealthy, those who love in the hope of receiving wealth and those who love wholeheartedly are not equal, similarly, those who love Allah the Almighty in the pleasure of that love are of a different standard.

To taint the utopian concept of absolute selflessness with an attribute so apparently impure as selfishness seems to be a sacrilege to this noble ideal. The reality is that no characteristic is inherently evil, but that every phenomenon, manifested in its appropriate setting, is a necessary means towards good. The non-existence of a purely selfless act is in no way a source of despondency, for the realization of the actuality of selflessness is far more beautiful than the naïve delusion of its ideal. By understanding the profound realities of selflessness, one can truly grasp its transcendent subtleties, and through such insight, strive for its true ideal.

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ZAKAT

Hadhrat 'Amru bin Shu'aib[ra] relates that his grandfather told him that a woman with her daughter came to see the Holy Prophet[saw]. Her daughter was wearing heavy gold bangles. The Holy Prophet[saw] asked her whether she paid Zakat on the bangles or not? She replied that she did not. The Holy Prophet[saw] said: "O Lady! Would you like that God Almighty makes you wear bangles of fire on the Day of Judgement? Hearing this, the woman removed the bangles from her daughter's hands. She presented the bangles to the Holy Prophet[saw] and said: "I give these to Allah and His Messenger[saw].' "

(Abu Da'ud kitabuzzakat babalkanz ma huwa wa zakatal hali)

The Promised Son

Sumbul Jattala, LA-Inland Empire

"A handsome and pure boy..."
Brought to the world peace and joy
He is the Word of Allah and Allah's Mercy
Allah has equipped him with the Word of Majesty
25 is a young age for the worldly eyes
But Allah chose him to even lead the wise
The Prophecy has fulfilled before our eyes
52 years of his *Khilafat* has opened many eyes
"A handsome and pure boy..."
Brought to the world peace and joy

THE BLESSINGS OF KHILAFAT

Sayyarah Mukhtar

Khilafat is the celestial light that penetrates into our hearts.

Khilafat is the part and parcel of our Beliefs and Faith.

Khilafat is the Image of God on earth!

It adds sparkle to the garden of Religion.

It is a defensive sword against the devices of Satan!

It is the Summit of all *Shariah* and Holy Injunctions.

It expounds the theory of the unity of Muslims!

Khilafat is the symbol of the glory and Righteousness.

It is the foundation-stone of Muslim Civilization!

It is the pillar of strength for Islamic grandeur!

Khilafat is a source of Intuition and Revelation!

It is a treasure house of knowledge and wisdom!

It is a gem studded to the Ring of Prophethood!

It spreads the light of prophetic guidance in the darkness of ignorance

The Prophetic initiatives are nourished by the soil of Khilafat!

It opens the doors of contemplation and perception!

It is the task of Divine appointment and inspiration!

Khilafat is an elixir of spiritual fountain!

It is a boon showered from Heaven!

It provides spiritual enlightenment and purification in the hard times of chaos and confusion!

Time and space get illuminated by its radiance.

It deserves all devotion and reverence!

It provides a shield against all misconceptions!

It brings us a morn of calm after a storm.

It offers us a standard of vision and excellence.

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Mentoring
is not a one conversation event

So join the monthly conversation with members of the Ahmadiyya Muslim Medical Association

Then it is highly recommended that they hear important advice and recent information being provided by the Ahmadiyya Muslim Medical Association (AMMA) in its conference call series dedicated to premedical and medical students. By the Grace of Allah, we are now in our third year of providing this service. Monthly calls which occur on the first Monday night of every month are typically attended by numerous premedical and medical students as well as full time practicing physicians from a variety of specialties. These physicians and medical students share their experiences with more junior students and grade school students which is followed by an open question and answer session. Students & Professionals of all ages are encouraged to participate.

So many need this advice but are not receiving it—please help us spread the word.

Jazakamullah and please remember this effort in your prayers.

Mon 4/07/08 08:00 PM EST 1-218-936-1600 362867

Mon 5/05/08 08:00 PM EST 1-218-936-1600 362867

Mon 6/2//08 08:00 PM EST 1-218-936-1600 362867

Mon 7/07/08 08:00 PM EST 1-218-936-1600 362867

Mon 08/04/08 08:00 PM EST 1-218-936-1600 362867

Bismillah-ir-Rahman-ir-Raheem

AHMADIYYA MOVEMENT IN ISLAM - USA

Khilafat Centenary Celebration Committee

15000 Good Hope Road, Silver Spring, MD 20905

Assalamo Alaikum wa Rahmatullah.

In connection with the KCC2008, the following books have been prescribed by the Center (*Markaz*) to increase our knowledge about the Institution of *Khilafat*:

1. The Will *(Al-Wasiyyat)*
2. The Heavenly Decree *(Asmani Faisela)*
3. The Heavenly Sign *(Nishan-e-Aasmani)*
4. Divine Manifestations *(Tajalliyat-e-Ilahiyya)*
5. Essence of Islam, Vol. IV
6. Noor-ud-Din
7. With Love to the Muslims of the World
8. A Message of Peace and a Word of Warning
9. Message of Love and Brotherhood to Africa
10. Was *Ahmadiyya Jama'at* planted by the British?
11. The Truth about the Alleged Punishment of Apostasy in Islam
12. *Nubuwwat and Khilafat*
13. *Mansab-e-Khilafat*
14. *A'ina-e-Sadaaqat*
15. *Khilafat-e-Haqqa Islamia*
16. *Nizam-e-Asmani ki mukhalifat aur oos ka pusmanzar*

These books can be ordered from the NHQ (Attn: Imam Ziaul Haq Kauser, 15000 Good Hope Road, Silver Spring, MD 20905) or downloaded from alislam.org. Please procure and study these books this year. *Jazakallah.*

Wassalam,

Nasir Mahmood Malik
Secretary, KCCC-USA

HADHRAT KHALIFATUL MASIH II[ra]

A Tribute to Our Late Beloved Leader

Aliyyah Shaheed

He is just away
His spirit is here to stay
His life was a glowing example
For each of us to sample.
His every thought and action brought many reactions!
His greatness we can not describe
But for every man, woman, and child he prescribed.
The acceptance and practice of True Islam.
To every corner of the world,
The message of Islam was told.
Missionaries were dispersed to all parts,
His concern was for all,
Nasirat, Lajna, Atfal
Khuddam, Ansarullah, Mankind and All.
He left the world a rich legacy
That will always fill mankind with ectasy.
His prophetic insights into future events,
Predicted victory for Islam at its highest incident.
Those heavenly gifts made him the Beloved,
Oh, how we rejoiced when we heard from our Beloved.
Those special prayers that we requested from him,
Just filled us with hope, assurance and vim.
So, for our beloved whom we loved so dearly,
Who did so much for us yearly.
We say, he was truly a rejuvenator and a dear.
And in the end we should truly pray,
That Allah, would help us fashion,
Our lives after this noble example from day to day.

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60TH JALSA SALANA, USA

60th Jalsa Salana, USA will *Insha Allah* be held on
June 20-22, 2008
at
Pennsylvania Farm Show Complex and Expo Center
2300 North Cameron Street
Harrisburg PA 17110-9443

Transportation Department Contact Information

Primary Contact

Na'ib Nazim Transportation, Junaid Shams

Primary #: (571) 345-5622
Fax #: (703) 651-9138
Email: jalsatransportation@gmail.com

Please leave a voice mail with a call back # if the phone is not answered

Secondary Contact

Nazim Transportation, Hibbi Iqbal

Primary #: (703) 655-5052
Fax #: (703) 651-9138
Email: jalsatransportation@gmail.com

We look forward to serving you and please remember to pray for a successful Jalsa Salana 2008.

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60th Jalsa Salana USA
June 20-22, 2008

Hotel Information

Here is the list of the all the hotels in the vicinity of Jalsa Site in Harrisburg, PA. Even the negotiated rates are quite high as this is high season for the area. We strongly recommend booking your reservations from web-sites like www.travelocity.com, www.expedia.com, www.hotwire.com, etc. for better prices. We are also working to reserve some camp-sites. That information will be provided shortly.

Hotel Name	Address	Web Site	sales phone	Reservation phone	Miles to the Farm Show Complex
Hilton Garden Inn Hershey	550 East Main ST Hummelstown, PA. 17036	www.hershey.gardeninn.com	717-566-9292	717-566-9292	14.70 miles
Wyndham Garden Hotel	765 Eisenhower Blvd Harrisburg, PA.17111	www.harrisburgwyndham.com	717-920-2317	717-558-9500	8.22 miles
Homewood Suites - Harrisburg East	3990 TecPort Dr. Harrisburg, PA. 17111	www.harrisburgeast.homewoodsuites.com	717-635-2782	717-909-4663	7.82 miles
Holiday Inn Harrisburg/Hershey-Grantvill	604 Station Rd Grantville, PA.17028	www.stayholiday.com	717-469-1554	717-469-0661	14.73 miles
Crowne Plaza Harrisburg	23 South Second St. Harrisburg, PA.17101	www.cpharrisburg.com	717-920-1786	717-234-5021	2.93 miles
Hampton Inn & Suites Hershey	749 E. Chocolate Ave Hershey, PA, 17033	www.hershahotels.com/ hamptoninnhershey.htm	717-534-2272	717-533-8400	18.01 miles
Holiday Inn Express	610 Walton aVe Hummelstown, PA. 17036	www.hershahotels.com/ holidayinnexpresshershey.htm	717-534-2272	717-533-8400	15.51 miles
Fairfield Inn Harrisburg Hershey	1018 Briarsdale Rd Harrisburg, PA. 17109	www.marriott.com/harff	717-412-4326	717-412-4326	5.87 miles
Comfort Inn East	4021 Union Deposit Rd Harrisburg, PA. 17109		717-561-8100	717-561-8100	5.98 miles
Best Western Inn & Suites	815 S Eisenhower Blvd Middletown, PA.17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles

Holiday Inn Express	5680 Allentown Blvd Harrisburg, PA.17112	www.hiexpress.com/harrisburgpa	717-657-2200	717-657-2200	6.63 miles
Comfort Inn East	7744 Linglestown Rd. Harrisburg, PA.17112	www.choicehotels.com/hotel/pa029	717-540-8400	717-540-8400	11.21 miles
Days Inn Harrisburg North	3919 N. Front St Harrisburg, PA. 17110	www.daysinnharrisburg.com	717-233-3100	717-233-3100	2.56 miles
Howard Johnson Harrisburg/Hershey	473 Eisenhower Blvd Harrisburg, PA. 17111	www.harrisburghotels.com	717-564-6300	717-5646300	7.76 miles
Homewood Suites - West	5001 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.homewoodsuites.com	717-691-6691	717-697-4900	9.92 miles
Hampton Inn Harrisburg West	4950 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.hamptoninn.com	717-691-6691	717-691-1300	9.74 miles
Comfort Inn Riverfront	525 S. Front St Harrisburg, PA. 17104	www.comfortinnriverfront.com	717-233-1611	717-233-1611	3.15 miles
Days Inn Hershey	350 W Chocolate Ave Hershey, PA. 17033	www.daysinnhershey.com	717-534-2162	717-534-2162	16.55 miles
Hampton Inn	4230 Union Deposit Rd Harrisburg, PA. 17111	www.hamptoininn.com	717-545-9595	717-545-9595	5.99 miles
Courtyard by Marriott Hbg West	4921 Gettysburg Rd Mechanicsburg, PA. 17055	www.marriott.com/harwm	717-766-9006	800-321-2211	9.47 miles
Felicita Garden Resort	2201 Fishing Creek Valley Rd Harrisburg, PA. 17112	www.felicitaresort.com	717-599-7603	717-599-5301	8.55 miles
Country Inn & Suites Harrisburg West	4943 Gettysburg Rd Mechanicsburg, PA. 17055	www.countryinns.com/harrisburgpa_west	717-796-0300	717-796-0300	9.52 miles
Four Points by Sheraton	800 East Park Dr. Harrisburg, PA. 17111	www.fourpoints.com/harrisburg	717-561-2800	717-561-2800	6.32 miles
Best Western Inn & Suites	815 Eisenhower Blvd Harrisburg, PA. 17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles

In the Name of Allah, Most Gracious, Ever Merciful
International Press and Media Desk
AHMADIYYA MUSLIM ASSOCIATION
2 Deer Park, London, SW19 3TL.
Tel / Fax (+44) 20 8544 7613 Mobile (+44) 7795460318 press@ahmadiyya.org.uk

FREE AND FAIR ELECTIONS IN PAKISTAN A MYTH - AHMADIYYA MUSLIM COMMUNITY UNABLE TO PARTICIPATE

Elections took place in Pakistan today with senior members of the Government claiming that they were conducted freely and fairly. What they failed to disclose was that due to certain wholly unjust provisions, members of the Ahmadiyya Jama'at were denied the fundamental right to vote

In 1985 under the cruel regime of General Zia-ul-Haq the 8th Amendment to the Pakistan Constitution of 1973 was sanctioned and this led to the development of a Separate Electorate list. Under the provisions of this list those who claimed to be Muslim had to sign a certificate denying the truth of the Founder of the Ahmadiyya Muslim Community.

This Separate Electorate list remained in force during the subsequent regimes of the late Benazir Bhutto and Nawaz Sharif.

There is a general, wholly incorrect, impression that President Pervez Musharraf abolished this system upon assuming the Presidency. In fact by virtue of The Chief Executive's Order No. 15 of 2002 a Supplementary list of voters was created in which members of the Ahmadiyya Jama'at were classed as 'non-Muslims'. This Order remains in force.

Speaking about the current elections, the Press Secretary of the Ahmadiyya Community said:

'The Pakistani Government is making claims that this year's Elections have been free and fair. Yet no Ahmadi Muslim can ever take part in such elections, as to do so they would have to publicly disassociate themselves from the Holy Prophet Muhammad (peace be upon him) . This is something that no Ahmadi Muslim could ever countenance as we believe that Holy Prophet Muhammad (peace be upon him) is the greatest Prophet and that he has no equal in the history of mankind.

The Pakistani Government has instigated this policy due to the pressure of the Mullahs (religious extremists) who cannot bear to see the prosperity of the Ahmadiyya Community."

In other countries such injustice would never be tolerated. Yet the International Community stands by, turning a blind eye to the continuing persecution of the Ahmadiyya Muslim Community in Pakistan and in other countries.

Pakistan is a country that is suffering in so many respects and this is because the country has fallen upon a path of grave corruption, grave injustice and grave hatred. It is hoped that such leaders come to the fore in Pakistan who value truth and justice above personal wealth and power.

For Further Information:
Press Secretary: Abid Khan (+44) 7795460318

THE WASHINGTON POST SUNDAY, FEBRUARY 24, 2008 D13

AAA LIBERTY BASKETBALL

Malik Powers Langley to Title

Senior Forward Has Double-Double

By B.J. KOUBAROULIS
Special to The Washington Post

As his teammates cut down the net following a 55-34 victory over McLean in last night's Virginia AAA Liberty District tournament final, Langley senior Ahmed Malik peered over his right shoulder and smirked at his biceps.

"I'm still skinny," said Malik, a senior forward who had 17 points and 10 rebounds to give the Saxons their first district title since 2003 in front of 2,200 at South Lakes.

In the girls' final, Madison beat Langley, 46-32.

Malik added 15 pounds through an intense workout regimen this summer and joined an offseason AAU team for the first time in his high school career. The 6-foot-5 senior "picked a good night to have one of his best games of the season," Langley Coach Travis Hess said.

"Tonight made everything you do in the offseason worth it," said Malik, who showed off his improvement through a diverse body of work in the third quarter.

He hit a deep three-pointer, took a charge on the ensuing McLean possession and finished a strong post move with 3 minutes 54 seconds left in the quarter to give the Saxons a 32-14 lead.

"I owe a lot of my offense to [Malik] because he's a great screener, and he rolls so well that he's a threat any time," said Langley senior Ryan Davenport (16 points), one of four Langley guards who thrived outside as Malik owned the inside.

AAA Liberty Basketball Finals
Boys' Up Next: Langley will host Stuart (15-8), and McLean will travel to Mount Vernon (15-8) in the first round of tomorrow's region tournament.
Girls' Up Next: Madison will host Washington-Lee (6-18), and Langley (14-10) will host Yorktown (18-6) in the first round of tomorrow's region tournament.

Langley (21-4) won its fourth straight and ended the fifth-seeded Highlanders' run of upsets. That included victories over South Lakes (17-6) and Woodson (18-6), perennial powers that have combined for five district championships since 2000 and won three of the last five Liberty District titles. McLean fell to 14-11.

"It's kind of surreal right now," Hess said. "This is what we've been working for for three years."

In the girls' game, after picking up her fourth foul with 4:08 left in the third quarter, Madison's Marygrace Jay played with a cautious vigor, scoring eight of her team-high 16 points during a 17-3 fourth-quarter run that lifted the Warhawks.

"In the championship game, in the last quarter, the one thing you don't want to be doing is playing with caution," said Jay, a 6-foot-3 forward bound for Holy Cross who sparked Madison (24-1) to its 24th straight victory and first Liberty District title since 2004.

AHMADIYYA MUSLIM JAMA'AT, USA
NATIONAL HEADQUARTERS: Baitur Rahman Mosque
15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110; Fax: 301-879-0115
International Headquarters: Rabwah, Pakistan

THE WASAYA DEPARTMENT

Update on New Wasaya Approvals

Majlis Karpardaz Bahishti Maqbarah, Rabwah, Pakistan has granted more approvals to Wasiyyat applications from the USA Jama'at. Following is the list of new *Moosies* based on approvals received by this office between July 14, 2007 and January 31, 2008.

The *Wasaya* Department wishes to congratulate all new *Moosies* and shares their spiritual joy. May Allah Almighty's infinite grace, mercy and blessings be with them, both in this world and the Hereafter. Ameen.

Letters of acceptance have been mailed to all respective *Moosies*. However, if you have not received yours the most likely reason is that your updated address is not available at the National Head Quarters. Please remember that as *Moosi/Moosiah* it is your personal responsibility to immediately inform the National *Tajneed* Finance Department at the Baitur Rahman Mosque, 15000 Good Hope Road, Silver Spring, MD 20905 of any change in your contact information including address and telephone number. The *Wasaya* Department is under no obligation, whatsoever, for any lost or undelivered mail. *Wassalam.*

Khaaksar,

Khaled Ahmad Ata
Secretary Wasaya
USA Jama'at

Wasaya Approvals for USA Jama'at (July 14, 2007 to January 31, 2008)			
S. No.	Member Code #	Name	Wasiyyat #
1.	20093	Bushra Q. Qaderi	58965
2.	20341	Luqman Tahir Mahmood	57969
3.	20463	Tahira Imtiaz Chaudhary	59018
4.	20787	Maria Malik	59743
5.	21185	Aliyya Noor Qureshi	55416
6.	21369	Syeeda Shaukat	60939
7.	21525	Syed Mohammad Ahmad	59675
8.	21787	Rashida Rana	62959
9.	22018	Saima Mumtaz	61613
10.	22041	Ramzan Ali Mahmud	61601
11.	22088	Shahida Nasreen Saeed	58966
12.	22169	Nibras Mir	58069
13.	22170	Imrana Malik	59818
14.	22217	Ayesha Bashir	60852
15.	22476	Raana Salim	58967
16.	22524	Daniel Saad Mansoor	59281
17.	23004	Mohammad Tariq Qureshi	59816
18.	23031	Abu Bakr	57971
19.	23044	Dhiya Tahira Bakr	57972
20.	23188	Aadil Ahmad	58074
21.	23439	Hameed Ahmad Naseem	61312
22.	23442	Hibbut-ur-Rauf Naseem	61311
23.	23563	Salamat Majeed	61631
24.	23643	Ayesha Mangla	58963
25.	24067	Amtul Qadoos Chaudhry	60008
26.	24307	Naveed ul Haque	58077
27.	24542	Naweed Shahzada Azam	61630
28.	24684	Abdul Rashid Fouzi	57970
29.	24929	Farhat Mahmood	58072
30.	25031	Mansura J. Ghaffar	58076
31.	25040	Ali Murtaza	59742
32.	25314	Malik Mansur Ahmed	58073
33.	25361	Ahsan Mojeeb Manto	60940
34.	25423	Marriam Azam	58964
35.	25516	Muhammad Ali Mumtaz	61626
36.	25533	Rashida Ziauddin Ahmad	58071
37.	25714	Irfan Ahmed Azam	61629

38.	25784	Abdul Aziz	59819
39.	26091	Mahmood Khan	58068
40.	26663	Shahida Asia	61599
41.	27138	Tahira Naheed Chaudhry	59280
42.	27215	Durresameen Ahmad	47092
43.	27485	Mubashir A. Mumtaz	61612
44.	27706	Kahlida Jadran	58962
45.	27752	Samrah Ahmad	59745
46.	27876	Shahzad Kahloon	59673
47.	28064	Hibatul Islam Malik	61600
48.	28304	Zahida Mansoor Ahmed	58075
49.	28305	Fahad Malik	61611
50.	28532	Salima Din	59740
51.	28686	Ayesha Khalid	59676
52.	29023	Alia Chaudhry	61610
53.	29356	Khola Humayun	61628
54.	29414	Haroon Usman Chaudhry	60941
55.	29729	Syeda Unber Shah	60938
56.	29780	Nadia Latif Bhatti	58070
57.	30415	Zaibun Nisa Malik	61627
58.	30688	Mubashar Ahmad Majoka	59284
59.	30731	Amtul Rehman Ahmad	59817
60.	31299	Agha Omer Khan	59979
61.	31469	Amatush Shakoor	59741
62.	31683	Umair Ahmad	44193
63.	31956	Naila Mubashar	59977
64.	32415	Rokeya Momen	59978
65.	32428	Rahila Ahmed Pal	62120
66.	32516	Farhat Anbrin Shafaqat	59672
67.	33482	Mahmooda Huma Mangla	59674
68.	33790	Mazharul Haq Khan	59025
69.	33848	Ammara Raja	60937
70.	34490	Zahra Jabeen Zahir	59744